

1471.
In January, 1752, the first print shop
in British North America was opened in
Halifax, Nova Scotia, by John Bushell,
and then the Halifax Gazette made its
first appearance. Bushell died in 1761
and Anthony Henry, a young German,
succeeded him; in 1766 he lost control of
The Gazette, and in 1769 he launched a
newspaper of his own called The Nova
Scotia Chronicle and Weekly Advertiser.
Anthony was Kirg's Printer, and his
printing office was at the lower side of
Grafton street.

TWO MITES

ON

Some of the MOST IMPORTANT and
much disputed POINTS of

D I V I N I T Y,

Cast into the TREASURY for the Welfare
of the Poor and Needy, and committed
to the Perusal of the unprejudiced and
impartial READER,

BY

HENRY ALLINE,

Servant of the LORD to his
CHURCHES.

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HALIFAX: Printed by A. HENRY.

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THE P R E F A C E.

IT is a lamentable Truth, that Man by his Rebellion against GOD has plunged himself into such a State of Opposition to his own Happiness, that there is nothing that his Nature rejects and opposes more than the only Thing which he stands in perishing Need of, and therefore he stands not only condemned in himself, but likewise wholly exposed to the Snares and Tyranny of the Powers of Darkness: By which Means Thousands and Tens of Thousands perish in their Sins even under all the Privileges of the Means of Grace, and surrounded with an offer of Redemption. And the Devil finds nothing more effectual for the Destruction of Souls (in a Land of Gospel-Light) than a Resemblance of the Cause of CHRIST, and a Counterfeit of the true Religion; and here it is, that almost every Day Thousands of precious and immortal Souls are lost.

P R E F A C E.

deceived, who profess to believe in and embrace the MESSIAH that is come, when at the same Time they are as great Strangers to his Grace and Enemies in their Hearts as the Jews that crucified him, and openly rejected him as a horrid Impostor: For there is scarcely any Men under the Light of the Gospel but what call themselves Christians, and are likewise convinced, that the Way to Heaven is not through gross Out-brawlings and Debauchery, so that rather than to be miserable for ever, many will forsake Drunkenness, profane Swearing, Stealing, Lying, Fornication, Adultery, and such like Vices, and will embrace some Principles of Religion and practice some external Performances; and therefore imagine all is well, and so go down to eternal Perdition, without much Concern upon their Minds; and thus many in the World make their Escape from Vice to Morality, but not from Death to Life: and although I acknowledge that it may be better for civil Society, yet all that can be said of the Change (respecting their own State) is, that they have exchanged from the open profane to the Moralist, and from one Part of the Devil's Kingdom

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Kingdom to another; and so with a groundless
Hope of Heaven are still passing down to Hell,
and thus knowing, that the Devil (who careth
not how near Men go to the Gates of Heaven if
they do but miss) hath many Advocates both
from the Pulpit and the Press to carry on his
Anti-Christian and Soul destroying Schemes. I
find myself under an Obligation for the Honour
of God and the Welfare of precious and immor-
tal Souls to cast in my Two MITEs with the faith-
full Labours of Thousands, that have gone before
me, whose *Shoes* I am not worthy to bear; and this
I intend with the greatest Plainness and Tenderness
that is possible, hoping that my dear READER
may be so far divested of Prejudice and disen-
tangled from the Strong Ties of Tradition as to
read with Deliberation and earnest Cries to Hea-
ven for a sufficiency of Light to discern between
Truth and Error, and may the GREAT AD-
THOR OF ALL WISDOM for his great Name's
Sake—Grant a Blessing to attend the Labours of
his most unworthy Servant, is the sincere Desire
of your Souls ever Well-wisher and Servant in the

Lord,

HENRY ALDINE

P R E F A C E.

I Can but observe a few more Particulars to my Reader: First, although you may find some Things in these few Lines, that may appear new, and different from what you have been taught; yet I can but intreat you not to condemn them, until you have perused them through, weighed them in your Mind, and found them contrary not only to those you esteemed as great and good Men; but likewise contrary to the Word of God.

AGAIN, I would observe, that as I have seen the evil Consequence of receiving any Thing that is asserted, without being convinced in Judgment by the WORD and SPIRIT of GOD; I must therefore intreat my dear Reader, to follow the worthy Example of the **BEREANS** (a). Search the Scriptures daily, and see whether those Things are so.

AGAIN, I would further observe that altho' I will readily acknowledge, that many of those Writers which I have made some Use of, are worthy of Esteem, as the faithful Servants of GOD; yet I would by no Means have my Reader imagine, that I do thereby approve all their Writings, or every Part of their Principles, because I

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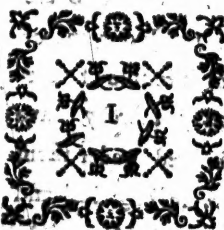
have thus improved them in some Particulars:
For I would be far from casting a Man away or
condemn him in general, because I imagined he was
wrong in some Things, or differed with me in
some Circumstantials; neither would I by any
Means approve the whole of any Men's Works or
Principles, because I esteemed them as good Men,
or found some Part of their Works really worthy
of Applause: This has been too much the Prac-
tice of the World; especially of those, who are
so fond of Ease, as to receive the Judgment of
others, rather than to be at the Trouble of fear-
ching for themselves; And many thereby have
embraced gross Errors, and laboured under them
all their Days, because they were broached and
held forth by those they called good Men.

CAP. A



CHAPTER I.

*On GOD'S DECREES, and Man's Fall not
decreed.*


 KNOW of nothing more
 essential in leading poor fal-
 len Man to Life, than first
 to convince him of his Death
 or to lead him to Happi-
 ness, than to shew him his
 Misery : And therefore, in Hopes of being in-
 strumental in the bringing my Reader to the
 Knowledge of the GREAT REDEEMER, I shall
 endeavour, First, to acquaint him with himself;
 for who wants a Recovery but him that is fallen ?
 And well, ah well would it be for the fallen Race
 if they knew where they were from, what they
 now are, and where they are now hastening to :
 but being so ignorant of their Fall, Millions and
 Millions

Millions live and die ignorant of the Recovery. And now, to take a small View of Man's miserable Condition, it is necessary to consider the Nature and Cause of this his present and miserable State. For altho' it may be the groundless Opinion of many, that God fore-ordained and determined *Man's Fall*, or whatsoever comes to pass; yet, I dare not presume to charge Sin upon God by saying, that He determined or decreed so Heaven-daring a Rebellion against Himself; as that was, which was committed by Man; which proved the Ruin of the new-made World, and sunk an innumerable Throng of precious and immortal Souls into a Labyrinth of Wo and Misery: but should think it far more safe to believe, that the Great ETERNAL GOD, being infinite in WISDOM and LOVE, could and did prescribe the only and most glorious Plan, that was possible for His own Glory, and the Happiness of his Creatures: And that Plan must of Necessity be according to his own Nature; for He could not possibly act contrary to Himself. And therefore He forms Man in His own Image, an intelligent Being, endowed with such a Capacity, and

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placed in such a Station, as to render him capable of acting as a free Agent; and with his own Choice to obey or disobey; to chuse or refuse, to stand or fall; without being in the least influenced from, or by his intending to bring about glorious Events after their *Fall*; as He was able in infinite Wisdom to bring Good out of Evil; and GOD did intend REDEEMING LOVE to the fallen World, if they fell; which he well knew, they would: The same is clearly expressed by the worthy J. FLETCHER, "That in Case, said he, Man fell, Divine Mercy had decreed Recovery by JESUS CHRIST." And thus Man stood pure and holy, like an ANGEL, and stationed as a Governor of the new-made World, (a) and with a growing Will, which would confirm him in an everlasting State of Happiness, or sink him in eternal Misery, according as it turns to or from GOD. And for his centering to the DIVINE BEING, for everlasting Confirmation he was endowed with every necessary Qualification, to have retained his ANGELIC

(a) Gen. i. 28.

STATE and yet a free Agent capable of sinning, (*that is to say*, of breaking off;) but by no Means compelled to sin, or break off, nor yet constrained to stand against his Will and Choice: For if he had been so, he could never have been happy, nor have answered the End of his Creation; nor could he be made any other Way in the Image of God, but a free Agent. And here, it is well worth observing, what is said by the Great MILTON, who, in my Opinion, is one of the clearest Writers on this disputed Point, that is now extant.

“ *Whose Fault,*” (saith he)

Whose but his own? Ingrate! He bad of me

All he could have. I made him just and right,

Sufficient to have stood, and free to fall.

Such I create all the Ethereal Powers

And Spirits; both them who stood, and them

who fail'd.

Not free, what Proof could they have given

sincere

Of true Allegiance, constant Faith or Love

Where only, what they do, may prove

What Pleasure I from such Obsequies derive

*When Will and Reason (Reason also is Choice)
Useless and vain, of Freedom both despoil'd,
Made passive both and serv'd Necessity.*

*Not me they therefore as to Right belong
So were created; nor can justly accuse*

*Their MAKER, or their making, or their Fate,
As if Predestination over-rul'd*

Their Will, dispos'd by absolute Decree,

Or high Foreknowledge, They themselves decreed

*Their own Revolt, not I. If I foreknew,
Fore-knowledge had no Influence on their Fault,
Which had no less prov'd certain unforeknown.*

AND as GOD had a Right to create such intelligent Beings, capable of standing or falling; so He not only had a Right to leave them to the Freedom of their own Will, but they could be happy no other Way: for no intelligent Being can possibly be out of Misery, while they are confined to any Place or Station against their own Will: and as He foreknew their Fall, He had an undoubted Right, as well as an Opportunity to decree thereby the display of his POWER AND GRACE, and to bring about such Events as should terminate most for His own Glory,

and

and the Happiness of His Creatures: And these Events determined without binding of, or in the least infringing on the Will of the Creature, who had 'already (in God's Foreknowledge) made an absolute use of his own free Agency, and acted wholly of Choice; without considering of, or paying the least Regard to the Decrees or Honour of his Creator in so doing.

AND now we may with Safety believe, that there was nothing, that could be any moving Cause of Man's Redemption, but only the Love and Goodness the INFINITE DEITY was possessed of in his own Nature; and therefore when this infinite Goodness breaks forth in REDEEMING LOVE, it must break forth like itself, without Partiality, and as unlimited as GOD Himself: So that it must flow to all the fallen Race, and elect, and redeem all that can possibly, in the Nature of Things, be elected and redeemed. For I dare not presume to say (as many believe) that He could have elected and redeemed more, if He would; but He rather chose, that they should forever lay in Hell (where they will be for ever blaspheming his Holy Name) which is not only charging

charging God with the Neglect of doing more good than He did, when He had it in His Power' but likewise an evident Contradiction of his own infallible and unerring Word ; (b) and whosoever believes in an Infinite, unchangeable, and self-existent God, possessed of every possible Perfection, must of necessity believe, that He doth all the good that is possible, or necessary to be done, in the whole System of Creation, consistent with His Divine Nature ; or else He must be guilty of Neglect or Omission : and if so, then there would be a Defect in the DIVINE BEING, and consequently a changeable Being, which would be no God. BUT some, I imagine, will be startled at my saying that God redeems all that can possible be redeemed, and say that I am limiting the Power of God : but with no more Ground from what I have said, than to accuse me of saying that the Sun is a Body of Darkness ; because that I say a blind Man receives no light from it. Would any rational

(9) Isa. 5. 4. Ezek. 33. 11. 1. Tim. 1. 4.

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Man accuse me of limiting the Power of God, if I should say that God cannot lie, when God himself declared the same ; (c) or condemn me for saying that the DEITY in His Divine Perfections was possessed of so much LOVE AND GOODNESS, that He cannot with-hold it from any of his Creatures, that are hungering and thirsting after it, when He Himself declares the same (d). Furthermore, DEAR READER, if you condemn me for saying what I have said, because that you believe (as many do) that God, some Thousands of Years before the Creation, chose and determined some particular Men to eternal Damnation, when He might as well have elected them unto everlasting Life. I should be glad if you would give some Reason why he thus determined, or why He chose rather to have them in everlasting Torment blaspheming their CREATOR, than in the Bosom of REPENTING Love, lauding His Great Name for the Riches of His Grace. But some may say, that they do not hold that God chose to see them in Hell

(c) Numb. 23. 19. Heb. 6. 18. (d) Rom. 9. 18.

blaspheming, rather than in Heaven praising; and yet, say they, I believe that God left them to go down to Hell among the Blasphemers, when He could have elected and saved them, if he had pleased; but he did not see fit.

Now, dear Reader, let me tell you, if that be your Mind, that you are already condemned out of your own Mouth: for when you declare, that Thousands of Souls will forever lay in Hell, which might all have been in Heaven, if God had only been pleased to elect them, and that He had it in his Power, but would not; then you have already declared that he chose they should have their Portion among the Blasphemers in Hell, rather than among the Adorers in Heaven. But perhaps you will say again that, altho' you cannot tell the Reason why God chose it should be so, or why He thus left them, yet nevertheless you will say I ought to acknowledge my Ignorance, and, out of Reverence humbly believe it.

Now, my dear Reader, do not be offended, if I should discover to you the vile Nature of that Reverence and Humility, which you seem to be possessed of, by asking you the following Question.

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What would you think of a Servant, who reports about Town, that one of his Fellow-Servants is murdered by his Master, but pretends, out of Reverence to his Master, he must not enquire into his Conduct in so doing; when at the same time, if Enquiry was made, it would appear that the Servant not only committed the Murder himself, but that against the Will and Advice of his kind Master, and against all the Rules of his Master's House; I say, what would you think of that Servant's Conduct, who, out of a pretended Reverence or feigned Humility, is carrying about an evil and false Report against his innocent Master? Therefore I can do no less than intreat you not to contradict the Word of God, or cast Reflections upon him out of a pretended Reverence and Humility, or charge God with delighting in the Misery of his Creatures, when you can have no other Cloak for it, but only saying, that you dare not inquire into the Reason, because secret Things belong to God.

I dare say that you will very readily acknowledge that there can be no Addition to the eternal Happiness and Perfections of God, either
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by the Happiness or Misery of His Creatures ; and, if so, then what Sort of a Being must they Worship, who declare, that he makes Creatures to delight in their Misery, when He receives nothing thereby ? And now, since God cannot possibly receive any thing from any of His Creatures, either by their Happiness or Misery, is it not more reasonable, more scriptural and for the Honour of God, to believe him (as He really is) a Being, whose Nature is possessed of so much Goodness, as to take Delight in communicating LOVE AND GOODNESS to all His Creatures, that will, or can possibly receive it, than to declare, as many do, that He is possessed of such a Nature, as to deal with His Creatures in such Rigour, as the decreeing of their Happiness and Misery, only as an arbitrary Display of His Power ? For you must know, that there can be no Laws, Decrees or Statutes, either in Heaven, Earth or Hell, but what is a natural Reflection of His own Divine Nature. And now, Dear Reader, instead of believing (as perhaps you have long done) that God is of such a Nature, as to decree the Misery of his Creatures, or that (which is as bad) He

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 as well have made them everlastingly happy.
 I think you can but believe Him possessed of so
 much LOVE AND GOODNESS, as to take Delight
 in the Communications of it to all His Creatures ;
 and that in infinite LOVE AND WISDOM, the whole
 Creation was spoke into being for that End, *Viz*,
 for the Manifestation of his Divine Perfection,
 LOVE & GOODNESS ; and that all His Creatures
 might be forever happy therein. Yea, methinks,
 this is a Truth not only so much more to the
 Honour of God, but likewise so transporting to
 His Creatures, that every rational Being, that has
 Eyes to see, must fall in Love with it, and bless
 God for what He is in Himself. And, for my
 own Part (blessed be God !) I feel so much of a
 divine Sweetness in this Truth, that my Soul leaps
 for Joy, while I write it, and seems to be impa-
 tient to spread the same from Pole to Pole ; nei-
 ther can I forbear intreating all, in whose Hands
 these few Lines may fall (whether before or after
 I am in the eternal World) to dig for it, as for
 a Hid Treasure, and when you have received
 the least Degree of it's Impression on your Mind,

to nourish and cherish it as the Welfare of your precious and immortal Soul.

BUT then, what shall I do, saith one, with what I have so long been taught by good Men, and many Books that I have read, concerning God's decreeing the Fall of Man, and his determining or choosing the greatest Part of them for Destruction, or taking Pleasure in their Misery, &c? Why my dear Reader, you cannot condemn me, if I tell you to esteem the greatest part of those Books of no more Worth than so many old Almanacks: For you see, that I have done nothing to such Principles, but examine them, and they are destroyed only by a small Degree of Light being let into them: Then all that can be said is, that they may exist in the dark; but as Ice and Darkness is scattered before the Sun, so they are driven away with some small glimmerings of divine Light. And as for what you say, that you have been taught by good Men; I would intreat you, not to believe all that you have thereby imbibed to be the Oracles of God; because it was handed down to you by good Men, or by those you esteemed better Judges than yourself.

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self; and it may be, that the greatest Part of what
you before thought were rich Jewels on that
Point, may prove to be of little Worth; and
if so, you will never have Cause to reflect on me
for my Advice. And as for my own Part, altho'
I highly esteem LUTHER, CALVIN, MELANCH-
TON, and many other great Reformers, yet I
will by no Means take a Step in the dark to follow
them; nor eat Poison, because it is mixed with
the best of Food.

WELL, faith one, so far I will agree with you;
but yet it appears to me; that you are about
denying the Doctrine of Election wholly? No
my Dear Reader; you shall have no more reason
to say, that I deny the Doctrine of Election, than
you have to accuse a Man of saying that it never
rained, because he says, it cannot rain in a glass
Bottle that is sealed up. How can you say that
I deny Election, only because I refuse to hold it
forth in such a Manner, as would be impossible
to be true: For we have already proved that to
hold Election, as many do, is not only reflecting

on God, and charging his Throne with Guilt;
 but is likewise contrary to the very Nature and
 high Decree of the DIVINE BEING. It is true,
 I wholly deny his exercising any such Rigor,
 or arbitrary Power over, or against the Will of
 his Creatures, or that he deals with them, as in-
 animate Machines; as has been well represented
 by I. FLETCHER. "Suppose (saith he) Man had
 " not been endued with a freedom of Choice, he
 " would only have ranked among admirable Ma-
 " chines, and nothing could have been more ab-
 " surd, than to have placed him in a State of Pro-
 " bation; or, suppose when he was in that State,
 " Divine Power had irresistibly, turned the Scale
 " of his Will to Obedience, the Tryal would
 " have been prevented, and the Counsel of Di-
 " vine Wisdom foolishly defeated." Again saith
 " the same Author, " An absolute Power is con-
 " trary to the Liberty of a moral Agent, as the
 " chaining down a harmless Man, that he may
 " not commit Murder." And the great MIL-
 " TON, who speaks for God in this Matter, saith,
I form'd them free, and free they must have stood,
Till they enthrall'd themselves; I else must change,
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*Their Nature, and revoke the high Decree
Unchangeable, eternal, which ordain'd*

*Their Freedom: They themselves ordain'd their
Fall.*

AND now, my dear Reader, if you find your-
self fettered by Tradition, and clogged with much
Stuff, that you have imbibed concerning this Point,
that begins to be a Burden to your Soul; and
are thirsting for Liberty, like the HEBREW
Slaves, that wished for the Year of Jubilee;
then let me intreat you, to bear in your Mind
a new solemn and undeniable Truth; and per-
haps, in the Hand of GOD, I may be enabled
to serve you in this Point. First, you are to
consider, that the very Nature of the DIVINE
BEING is an uncontrollable Power of Freedom,
and a Will to all Goodness; and therefore you
must of Course, Secondly believe, that His high,
eternal and unchangeable Decree among all his
Creatures is a Power of Choice or Free-agency,
viz. ordaining a Free-will and Power of Choice,
whereby they may be capable not only of
serving their Creator of Choice, but likewise of

receiving the Communications of His Love and GOODNESS; which never can be imposed, and therefore whosoever falls from God, either Angels or Men, must not only fall of Choice, but likewise against his Nature, his Will and their own Happiness

WELL, but I am satisfied, saith one, with what you have said concerning *Man's Fall*; that he acted of Choice, without any Compulsion from God or his Decrees; but what I am now at a Loss about is, the Doctrines of Election. Very well, dear Reader, if you are thus far satisfied in that Point, the Work is almost compleated; for this is the only Way that I can possibly be instrumental in administering any Light to you concerning the Doctrines of Election. For as we have already proved what the very NATURE and HIGH DECREE of GOD was; so we must conclude He still continues to be, and to act to all his Creatures; and therefore they must be free Agents still, and redeemed of Choice. So that, when he saw His new-made World falling, He being moved with Pity, the same infinite LOVE broke forth in Pursuit of the fallen Race, and interposed

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interposed between them and an irrecoverable State, by stepping into the whole World by the Spirit and Power of his Incarnation; or else the Disorders that were brought into the World by Sin, would have immediately proved its Dissolution and its immortal Inhabitants have sunk into an irrecoverable State of Blasphemy and keen Despair; and thus the whole Family of ADAM was supported from their own Hell, by the Hand of the incarnate Deity in an animal World with an animal Body, and a Conscience, which was God's Vice-gerent, to hold them in a Possibility of Redemption and to render them capable of having a second Choice by the Spirit of God, and of consenting to Redemption (e) when touched with the Offers of Salvation: by the Hand of a Redeemer; who in due Time is to give them a Call, and come with his own Power for their Relief. And thus the whole fallen Race, even the very Heathens, (f) are held up by the great REDEEMER from their own Hell, in a State of Probation, capable of consenting to, or rejecting

(e) Gen. 3. 15. (f) Rom. 2. 14. 15.

of the REDEEMING LOVE; or else Man must have been brought to Heaven as a dead Log, or against his own Will, which would be impossible, and contrary to the very Nature and Decrees of God; as has been already sufficiently proved. And thus, my dear Reader, you are to consider yourself with a few Hours of Probation cut out of eternal NOW; neither elected nor reprobated, but with electing Love all around you, and a reprobating Power within you, and with a Conscience capable not of growing a Christian by Degrees, as some vainly imagine; but of hearing the Voice of Redemption, and consenting to the offer, when made you by the great Restorer of Mankind: (more clearly to be explained in one of the following Chapters,) and therefore you are never more to attempt the tracing back thro' Millions and Millions of Ages, or any Period of Time before ADAM was made, (as I suppose you have been taught) to find who is to be saved, and who is to be damned; for Salvation and Damnation originates here at your own Door; for with God there never was any such Thing, as before or after, Millions of Ages, before

before Time began, and as many^r more, after Time is at a Period, being the very same instant : consider neither Time past nor Time to come, but one Eternal N O W ; consider that with God there is neither Succession nor Progression ; but that with Him the Moment He said let us make Man, and the Sound of the last Trumpet, is the very same instant, and your Death as much first as your Birth ; and now, dear Reader, if you are well established in those Truths, and are not afraid to step out of the Track, that you have long trod by Tradition, but are still thirsting for more Liberty in the GOSPEL PLAN ; I will attempt, by the Grace of God, to lead you one Step further in Pursuit of ELECTING LOVE.

BUT, saith one, I would ask you one Question, before you proceed. Do you dissuade me from tracing back Ages before the World was made, because it is beyond the Reach of human Thought ever to find the certain Period, when God's DECREES first originated ; or do you deny any such Period, as when His Decrees originated, or such Periods as first or last with Him ? I will tell you,

dear

dear Reader, I mean as I speak, and do wholly deny any such Period, when GOD's DECREES originated ; or any such Thing with Him as before & after ; first and last ; beginning and finishing : for those Terms are only made use of in infinite Condescension to the poor Inhabitants of Time, agreeable to their Capacity and Station ; for with GOD all Things are NOW : or to be understood more clearly, shall I say, as the Center of a Ring, which is as near the one Side as the other : and thus you must be convinced, that it is as inconsistent to go back, before the Beginning of Time, to talk of GOD's ELECTING OR reprobating the Children of Men, as for a Man to go round upon a Ring all his Days to find an End : for it is in pursuit of a Period, that never was known,^t even to GOD Himself. And now, what think you, dear Reader, of those, that hold forth ELECTING LOVE, and the Decrees of GOD in such a Method.

BUT to proceed ; as I promised, you are now to receive the Impression of some undeniable Truths upon your Mind, and carry them till your Dying Day ; consider first the electing LOVE of
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GOD which is as unbounded as himself, has this instant broke forth in the Creation of a World of immortal Vessels, capable of drinking in this electing Love to all Eternity, the very same instant Man has rebelled, and so ruined himself; but electing Love still being as unbounded as before, pursues the guilty Race, and therefore has laid Help on one mighty to save even to the very uttermost all that will or can possibly be redeemed: (g) the very same instant this great Restorer of Mankind rides triumphant over Death and Hell, opens this ELECTING LOVE to all the fallen Race, (h) and declares that the great Work of Man's Redemption is finished, (i) that very same instant He knocks at the Sinner's Door, declaring that his ELECTING LOVE is so great and unbounded, that it determines the Salvation of every soul, that will only consent to be made a Partaker of it; (k) and he that consents shall certainly be saved, but he that rejects this ELECTING LOVE, reprobates himself, and therefore must be damned. (l.) And thus, my dear Rea-

(g) Heb. 7. 25. (h) Heb. 2. 9. 1 John 2. 2. (i) John 19. 30. (k) Revel. 3. 20. 2 Pet. 3. 9. (l) Mark 16. 16.
 der,

der, you see the Redeeming and ELECTING LOVE is so unbounded, that it -fain would make every Creature a Partaker of it; yea you may see that it is impossible to be otherways if God himself is unlimitted. And now, if you should ask (as perhaps some may) if they were not elected before? I answer no; because there never was any such Period as before. Well, but this is wholly a new Doctrine, says one; for I have been taught, that God first determined the Happiness of the one, and the Misery of the other, without any Reference to their consenting or rejecting; and after that, by Way of Succession, makes use of Means to bring to that Place and Station, which He had before-intended; and that He could, if He pleased, have brought them all to a state of Happiness, True dear Reader, you have been so taught, which is the Way that Election is generally held forth by some Men; tho' I presume to say, that God never sent them on that Errand, for to shut up, and limit that, unbounded Ocean of ELECTING and REDEEMING LOVE which he has opened at no less expence than the gift of his own SON: And you see, that
such

such a Principle cannot stand any longer, than it is supported by almost blasphemous Reflections upon the Deity ; and even, against His own Word, charge him with Partiality : (m) neither can I see, how such Men dare presume to declare True Grace, and unbounded Grace ; when at the same Time they have got the Plan contracted, and scanned in their own Head so scant, as to believe, that there is not one Drop of Mercy for the greatest Part of their Hearers ; and that God never intended any for them ; but only makes them a sham offer, which must of Course, too shocking to be mentioned, charge God with that mockery and Flattery, which, I dare say, they would not be willing should be charged against themselves. Instead of this, my Reader, I think, I have sufficiently proved, that the very Nature and Decrees of God are such, as to withhold no Good Thing from any of His Creatures, and that His **EXTENDING LOVE** is so unbounded, as to fill every Vessel that can possibly receive it : and therefore

(m) Ephe. 6. 9. Rom. 2. 11.

every Creature that is lost, either Angles or Men, are the Authors of their own Misery; and that against the very Nature and Decrees of GOD, But then what is the Reason, saith one, that while JACOB and ESSAU were yet in the Womb, GOD said, JACOB have I loved an ESSAU have I hated? Why, for the same Reason, dear Reader, that the Farmer in the Spring of the Year, before either Wheat or Tares are grown, tells you that he intends to gather the Wheat into his Barn, and burn up the Tares: For with GOD all Things are NOW; the Harvest is come, JACOB has consented to be made a Vessel of LOVE, but ESSAU has wilfully rejected this electing Love, and therefore must of Necessity remain a Vessel of Wrath. Well I should be satisfied now, saith one, in this Matter, if I was fully convinced, that GOD had any Reference to the Consent, or Refusal of the Creature in their Election and Reprobation. Well, dear Reader, if that be the chief Difficulty in your Way, then, if you are not wholly released from this Difficulty by asking you a few Questions, I trust you will be by the infallible Word of GOD. First
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let me ask you, why God did not redeem all those that you call Elect, when He first interposed between them, and an irrecoverable State? Why did He give them a Conscience, and keep them so long between Heaven and Hell? Or why does He make such a Complaint. "How often would I have redeemed you, and ye would not (a)." For since it is all only an arbitrary Act in God; it may be done whenever He pleases; and then why would he wait Year after Year, and complain of his Creatures for grieving His holy Spirit, and rejecting his Grace so long as he does? (b) And now, if such Inconsistencies as these are not enough to convince you, I will now refer you to what is said by God Himself in this Matter. Hath He not declared that in some particular Places He could not do many mighty Works, because of their Unbelief? (c) And may I not justly say from those Words, that He could not elect them; because they would not be elected, or consent thereto? Or would you cast the Lie upon him and say, that he could, because he could have elected more but would not? And

(a) Luke 13. 34. (b) Psalm 95. 10. (c) Mark 6. 5. 6.

again was it not declared of the Jews of old, that they could not enter into Rest, for no other Reason; but because of Unbelief? (q) And if you are not yet convinced of the Point now in Debate; let us observe how Election is expressed in plain Words: Why saith the Word, "Elect according to the Fore-knowledge of God the Father thro' Sanctification of the Spirit unto Obedience." (r) And again He saith, "Whom he did foreknow, he also did predestinate to be conformed to the Image of his Son." (s) Now what Fore-knowledge or fore-knowing could this be, if he dealt with them as inanimate Machines, without any Regard to their consenting or rejecting; for there was nothing in the one, that should excite Pity more than in the other; they are equally miserable, helpless and condemned by their Fall; and God has declared, that He is no Respector of Persons. (t) I shall refer you now to what is said concerning PAUL's dangerous Voyage, and then conclude this Point. You may remember, that after he had declared not one Life should be lost, (u) He tells them

(q) Heb. 3. 18. 19. (r) 1 Pet. 1. 2. (s) Rom. 8. 29.
(t) Eph. 6. 9. (u) Acts 27. 22.

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that if any should leave the Ship, they could not
 be saved. (v) Now let me appeal to any un-
 prejudiced Christian, whether I have not held
 forth ELECTING LOVE more according to the
 very Nature of GOD and his Gospel, and more
 for the Encouragement of a perishing World, than
 if I had declared, [that in some certain Period,
 long before Man was made, God first determined
 the Salvation of the one, and the Damnation of
 the other; or leaves the other to be damned,
 when he might as well have elected him; and
 then, after a long Suecession of Ages, they are
 made and fallen; after which, He comes and
 separates them, according to his Determination;
 the one He brings into everlasting Happiness as
 an arbitrary Act of Kindness, the other He leaves,
 to exercise the Display of his Power on them, in
 their eternal Damnation, when He might as well
 have redeemed them too, if he would, but would
 not; but if ELECTING LOVE is so unbounded
 faith one, then why doth not GOD make every
 Soul receive it? To which I answer, for the
 same Reason that a Man cannot force his Wife

(v) Acts. 27. 31.

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into a vehement Flame of Love towards him, by threatning her Death with the pointed Sword at her Breast: For you must know there is no other Redemption for this fallen Man, but the turning of his rapid Will, wholly of Choice, after the Divine Being, that God from whom he broke off, and deserted of Choice; besides you remember we have already proved that God does not, nor cannot act in any arbitrary or rigorous Manner over his Creatures, neither must you imagine that ever this Will of the Creature can be forced, controuled, or broken as an old dry Stick; for if that was possible, then they might be annihilated. Yea, that would be the Annihilation itself: For when you have destroyed the Will of a Spirit, what have they more to loose. And altho' you may be surpris'd at my saying the Will of an immortal Spirit is uncontrollable; yet if you should be so unhappy as to live and die without having the Course of your Will turned by the Charms of REDEEMING LOVE; you will find that all the Torments and Misery, that you will endure for Millions, and Millions of Ages in the Regions of eternal Horror, will

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will be so far from stopping, or subduing your Will;
 that it will but increase its uncontrollable Rage.
 And this Will of Man is so far from being
 forced to Redemption (as many vainly imagine)
 that if God was to attempt it they would curse
 him to his Face; yea, had God have broke
 forth at once abruptly with redeeming Love on
 the Will of the Creature, at his Fall, it would
 immediately have plunged him beyond all Possi-
 bility of Redemption, which is easily proved by
 the infallible Word of God. Did not God, be-
 fore ever he had denounced any Curse or Ven-
 geance, on his rebellious Offspring; come into the
 Garden in the cool of the Day? With a small
 Manifestation of redeeming Love? And it is
 evident that he came with nothing else but Love,
 and did not Adam immediately flee from it as
 from an Enemy? And endeavour to hide from
 it as from a Tormentor. (r) And now my dear
 Reader, what think you of forcing Man to Re-
 demption against his Will? Or of his being
 brought to Heaven as a dead Log? Or by some
 arbitrary Decree? Or on the other Hand

(r) Gen. 3. 8.

can you forbear admiring the infinite Wisdom and Condescension of God, in stopping the Rapidity of this growing and destructive Will from its own rapid and destructive Course, as far as was possible by holding of it in an imprisoned State in this elemental World by the Power of his incarnate Union? While he makes Use of Ten Thousand Means and Methods to reclaim it? That is to say, to turn its Course, which is the whole Work of his Incarnation among the fallen Race, and therefore when all is done that can possible be done to turn the Course of that growing and rapid Will, (s) proves wholly ineffectual, (being rejected) then God saith himself, it is in vain to do any more, or try any longer; for the Continuance of his Forbearance or trying with them, Instead of doing them any Good, will only tend to sink them lower. (w) Therefore when all that has been done proves abortive, they are left, and go to their own Place. (w)

Thus dear Reader, I have endeavoured to ease your Mind from many Prejudices, which you have imbibed, concerning the Doctrine of Electi-

(s) Isa. 5. 4. (v) Ma. 1. 5. (w) Acts 1. 25.

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 between you and REDEEMING LOVE, but what
 is in your own Breast, held up of Choice: Nei-
 ther have you any more Reason to be discouraged,
 or stand a-loof from the Feast of the Gospel, than
 one of the Jews to have stood and starved to death
 in the Camp of ISRAEL, when GOD was raining
 down Manna upon them; only because they
 vainly imagined, that it did not rain down
 for them; or a Man, that stands up to his Knees
 in Water, to perish of Thirst, for no other Rea-
 son, but because he vainly imagines, the Water
 doth not flow for him. And if you are still
 doubting in your Mind, whether or not you are
 elected; let me ask you the following Question,
 Would you not take it as a great Affront from a
 poor hungry Beggar, when you had invited him
 unto a full Table, and intreated him to eat, if
 he should refuse; when he could give you no
 other Reason for his refusing, but only that he im-
 agined it was not prepared for him? Yea might he
 not as well say, that you had no Intention to feed
 him, but only called him in to mock him? And
 now to prove to my dear Reader, that this elec-

ING LOVE is so unbounded, as to determine the Salvation of every Soul, that can possibly, in the Nature of Things, be redeemed; I will make use of one Observation more, which, I hope, you may in some Degree be acquainted with, which, I think, must be a sufficient Demonstration to any one, that stands open to Conviction, with any Degree of Thirst for Light; and that only by referring you to the Conduct of your Neighbour N. You will remember that, before his Conversion, he was so narrow contracted, that he almost eat his own Food grudgingly, who paid no Regard to the Welfare of his Fellow-mortals; neither was he much concerned, tho' all the World went to Hell; but when, at his Conversion, he received but a small Spark of that Divine Charity, which the Apostle declares to be essential to Salvation, (*) he immediately stretched his Arms so wide to invite his Fellow-Men, that had it been possible he would have brought all the World to the Riches of ELECTING LOVE; for his whole Soul thirsted for the

(*) 1 Cor. 13.

Salvation of all the fallen Race. And now think, my dear Reader, if one Spark of the Nature of the **DIVINE BEING**, and when under the Remains of Sin too, it is so charitable, as to spread **REDEEMING LOVE** from Pole to Pole; how rapid must be that Stream of unbounded Love, or how unlimited the Charity of that **DIVINE BEING**, who is such in his whole Nature unlimited and self-existent. Or would you presume to say, that this Man is more merciful and gracious than that infinite **GOD**, that redeemed him.

AND now, if you still seem to be afraid of receiving these Truths, because it is something new or different from what you have been taught by those you call good Men; I would have you consider two Particulars, First, that altho' they may be good Men (as I make no doubt but many good Men have held that Principle) yet the best of Men may be in an Error in many Things. Secondly, if you were closely to observe the Manner of their Preaching, perhaps you would make the following Remark (as I have often observed in those who thus hold forth a limited or arbitrary Predestination) when they are brought near

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to GOD, and filled with His ELECTING and REDEEMING LOVE, they will stretch their Arms wide, and tell you there is Room enough for every one, yea for the whole World, and that there is no Bounds to the MERCY and LOVE of the infinite and eternal SAVIOUR; but when they get away from GOD, and yet to preaching the Letter without the Spirit, they will draw themselves up within themselves, and perhaps give you as much Encouragement, as [to tell you, that there are some particular Men, that GOD has a particular Regard for, and hath picked out of the World, and is determined to save; and since you do not know, but you are one of that Number, you had as good dry, and if you are not, you can but be lost. Now me thinks, by this Time, you cannot but be convinced, and believe that the infinite GOD has done all that can possibly be done to make you happy, and that His very Nature is such, as to elect your eternal Happiness. First, He was self moved to speak you into Being in a State of Purity, capable of being happy in his Enjoyment intreating you to be blessed with His everlasting Love; and when you had ruined

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ruined yourself, his Bowels yearned over you with Pity, and kept you from plunging yourself into an irrecoverable State; and at no less Expence, than the Gift of His own Son, has spread the Gospel feast before you, & offers his own Spirit, to bring you to the same, without Money & without Price, only entreating your Consent: Yea, and is so far from wishing, or determining your Destruction, that He swears by Himself, (As He can swear by no greater,) that He has no Pleasure in your Death, but that you turn unto Him and live.

*Blame not the Bowels of the Deity:
Man shall be blest'd, as far as Man permits
Heav'n wills our Happiness, allows our Doom,
Invites us ardently, but not compels
Heav'n but persuades, almighty Man decrees
Man is the Maker of immortal Fates
Man falls by Man, if finally he falls.*

YOUNG.

Now, Consider, dear Reader, that the great Design of Heaven was to make His Creatures happy, and all that has been done for you, was in Love; and therefore, whosoever lives and dies in Sin, will not only lay down their own Hell, but

but that against the Nature and Will of God, and against the most endearing Expressions of his Love; yea, against all that could be done by the Father, Son, and Holy Ghost, to make them happy: therefore, every Soul, that goes down to Perdition, will be as guilty, and as miserable, as if the whole World was made for them only. Christ suffered and died for them only, and they rejected and destroyed the whole Plan of Creation and Redemption. Fly therefore, fly! O ye Inhabitants of a Moment! Fly, while ye are held up by God in a State of Probation, to the Great Redeemer of the fallen World! Ye are now Prisoners of Hope, on this Side of an irrecoverable State, with an infinite Ocean of REDEEMING LOVE at your Door: Turn therefore, turn ye perishing and immortal Souls to the strong hold, and live for ever. (w) *Zech. 9.*



CHAPTER II.



CHAPTER II.

How Man became a dark Wrath and malicious Spirit, by eating of the forbidden Fruit.

IT would be unreasonable to imagine, that the Apples, which ADAM did eat, were of such a poisonous Nature, as to poison him and all his Posterity, and to cause a pure Spirit of LIGHT and LOVE to become a fiery, dark and malicious Spirit; And it would likewise be as groundless and unreasonable to imagine, and to believe (as many do) that because Man had broken the Laws of his Creator, therefore God by way of Punishment imposed upon him an evil and malicious Nature, to punish and torment him for his Disobedience; and that he received his Corruption from God, because God was angry with him, and chose to execute the Penalty of some Law, which he had broken; or, as some

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some vainly imagine, that the whole Cause of his Misery consisted in his being drove out of the Garden of EDEN, *viz.* from one particular spot of Ground to another ; which is not only saying, that God might have been more kind and tender to them, than He was ; but likewise directly contrary to the plain Word of God : For it is there declared, beyond all Dispute, that before ever there was any mention made of their being driven out of the Garden, or from any one particular Spot of Ground to another, they were become miserable Wretches, and vainly attempting to cover their Shame with Fig-Leaves, and drove by a guilty Conscience from God to hide themselves among the Trees of the Garden. (y) And as I am far from believing, that Man became of such an infernal Nature either from the Apples, or by any Imposition from God ; I shall endeavour to offer some Light in this Point. And First, we must consider, that ADAM, nor no created Being, could be infinite or immutable, but finite and changeable ; and, if so, then wholly and solely depend-

(y) Gen. 3. 7. 8.

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ent for Existence, Preservation and Perseverance,
as every Thing, but Immutability, must be, for
without Immutability there can be nothing but
Misery: And therefore, when Man was spoke
into Being, he stood in Need of a Union with,
and Communications from an infinite, immut-
able and unchangeable Being: By which Means
he might derive every Supply necessary for his
Preservation in Happiness, and especially that of
LIGHT and LOVE; which every Spirit, both Men
and Angels, stands in Need of. WILLIAM LAW,
saith, " GOD himself cannot make a Creature
" to be in itself, as to it's own Nature, any
" Thing else, but a State of Emptiness, of Want,
" of Appetite, &c. He cannot make it to be good
" and happy in, and from it's natural State:
" This is as impossible, as for GOD to cease to
" be the one only Good, the highest Life. There-
" fore, that which is natural and creaturely, can
" go no higher than this; it can only be a bare
" Capacity of Goodness and Happiness; and can-
" not possibly be a good and happy Life, but by
" the Life of GOD dwelling in it, and in Union
" with it." And therefore as long as ADAM'S

Desires

Desires centered in the Divine Being, and he aspiring after larger Draughts from the infinite Fountain, the Union continued, and he remained pure and holy, by receiving a continual Supply of LIGHT and LOVE, but no longer, and Man now being in a State of Trial, was not confined in this Union with God by an absolute Decree; for then he could not have been in a State of Trial; nor yet was he compelled to break it; but was left capable of chusing for himself, and thereby capacitated to break, or confirm that Union; neither could he be made to act as a free Agent any other Way.

BUT here I would not be understood, that God gave Consent to him to commit Sin, as God's Will that he should so do; for it was much against God's Will, that he sinned. JER. FLETCHER saith, "God did all that a wise and good Ruler of rational and free Creatures could do, to prevent Sin." That is by giving them a sufficient Ability to stand, and set before them every Thing, that could make them happy: On the other Hand, He warned them of the infinite

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Evil, that would ensue, if they rebelled : (x)
 Yet after all that God had said and done, to
 prevent his Ruin ; when He saw, that the Fruit
 was pleasant to the Eyes, and a Fruit to be de-
 sired ; (a) that is to say, sees another object, ex-
 clusive of his Creator, which he imagined to be
 worthy of his aspiring after ; he lusted after it,
 and therefore altho' he had been forewarned of
 the Danger, he drew off, forsook and separated
 from his Creator, who was the only Fountain of
 Light and Love : and then, and never till then
 did they know any thing of the Enjoyments of
 Time and Sense : no more than the Angels in
 Heaven. But now they had fallen into a bestial
 World and sensual Enjoyments." And the Fact
 " is certain, (saith WILLIAM LAW) that he lus-
 " ted after the knowledge of Good and Evil,
 " and made use of the Means to obtain it : and
 " no sooner had he got this Knowledge, but in
 " that Day, nay, in that instant, he died ; that
 " is, his heavenly Spirit, with it's heavenly Ho-
 " dy, where both extinguished in him ; but his

(x) Gen. 2: 17. (a) Gen. 3: 6.

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" Soul an immortal Fire that could not die, be-
 " came a poor Slave in a Prison of bestial Flesh
 " and Blood." Thus the union with his Crea-
 tor was immediately broke, and so, of Course,
 he lost all Communication of *Light* and *Love*;
 and therefore of Consequence must become a dark,
 wrathful, fiery and malicious Spirit, standing in
 a separate Station from GOD, and acting only
 from a Principle of self, the new object, which
 he had aspired after, and set his heart upon; not
 being able to supply that want of *Light* and *Love*;
 which he stood in Need of: and as the most
 delicious Fruit or fragrant Flowers, that grows,
 when cut off from the Root or Stock, will of,
 and within itself rot, and become nauseous; so
 Man, when cutt off from God Looses all Divine
 Light and Love, and becomes a dark, wrath-
 full and malicious Spirit: and makes his own
 Hell; for this is the only way that evil ever came
 into nature, viz. falling off from eternal and uni-
 versal nature: or Breaking off from Immutability;
 as nothing but Immutability, and self Existence
 can be self happy.

AND now we may see the wonderful Love and
 Condescension

Condescension of God to the happy Pair, who knowing the fatal Consequences, that would attend their Rebellion, forewarned them of the Danger of aspiring after, or falling in Love with any Object, besides their Creator; who was the eternal and unchangeable Source and Fountain of LIGHT and LOVE. The Day thou eatest thereof, saith He, thou shalt surely die. (b) He doth not say, I will kill thee, but thou shalt surely die; as if He had said, I do not forwarn you, or forbid you to eat as an arbitrary Sovereign, or because my Happiness is in the least dependant on your Obedience; but because your Happiness depends wholly on a Union with me; I therefore, out of Love and Pity to you, forewarn you of the evil Consequences, that will attend your Separation from me. You will surely die of and within yourself, die to all spiritual and divine LIGHT and LOVE: for you will be sealed up within yourself: Therefore eat not, embrace not, nor aspire after any other God or Object of Delight. Besides that Being, that is able to sup-

(b) Gen. 2. 17.

ply you with all that you need, and every Thing that your Happiness depends upon. WILLIAM Law hath much the same to say on this Point.

" It is plain, saith he, that the Command of
 " God not to lust after, and eat of the forbidden
 " Tree, was not an arbitrary Command of God
 " given at Pleasure, or as a mere Trial of Man's
 " Obedience; but was a most kind and loving
 " Information given by the God of Love to His
 " new-born Off-spring; concerning the State he
 " was in, with Regard to the outward World;
 " warning him to withdraw all Desire of enter-
 " ing into a Sensibility of its Good and Evil, be-
 " cause such Sensibility could not be had, with-
 " out his immediate dying to that divine and
 " heavenly Life, which he then enjoyed."

BUT some may now object and say, that it might still be in the Power of God neverthe- less, to have continued the Communications of Light and Love; by which Means, he would have been restored to his primitive Rectitude: which is as unreasonable, as to say, that a Man, who has put out both his Eyes, might see the Light, as well as before, if the Sun would but

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shine. For God with-held nothing from him, altho' he had rebelled ; but continued to flow of his Goodness towards him ; but Man had turned his Back against God, and in so doing, had fallen into such a Nature, as did really reject, and willfully refuse, any Divine LIGHT or LOVE from God, which is evidently manifested in his endeavouring to desert, and hide from God, when God came to him in LOVE and PITY : (c) For the very Nature of the DIVINE BEING is to flow in LOVE and GOODNESS to all his Creatures ; but it cannot be imposed on them against their Will ; and therefore it is, that he creates them free Agents, so that either Men or Angels that Fall, they must fall of Choice ; and when they are fallen, the DIVINE LIGHT and LOVE of God can no more make them happy, until their Nature is changed, than a Serpent would become a Dove, by being put in a Dove's Cage. Therefore, saith the Great AUTHOR OF ALL TRUTH, Marble not " That I say unto you, ye must be born a- gain." (d) as if He said, " Think it not strange, " that I tell you, ye must be born again ; nei-

(c) Gen. 3. 8. (d) John 3. 7.

ther

"ther receive it from me as an arbitrary Com-
 "mand ; but out of Pity I inform you, that your
 "Nature is such, that it is impossible for you
 "ever to enter into the Kingdom of God, or
 "enjoy the Privilege of my coming into the
 "World, excepting that you are changed, or
 "transformed from a dark, wrathful and mali-
 "cious Nature, to LIGHT and LOVE, PURITY
 "and HOLINESS, and restored to, and united
 "with, that eternal and unchangeable Fountain
 "of LIGHT and LOVE, therefore marvel not,
 "that I say unto you, ye must be born again."

And thus, dear Reader, I have, in as few Words
 as possible, endeavoured to shew you the Cause
 of Man's evil Nature by his FALL. And O how
 deplorable is his Condition ! How unspeakable
 the Danger of remaining in an unregenerate State,
 when God out of CHRIST is to them a consuming
 Fire, and nothing but the restraining Grace
 of God, and the alluring Charms of Time and
 sense, that keeps them out of Despair !

Yet Man, poor Man, upon the Brink of Fate,
 Exposed each Moment to an endless State

Of Pain, and Rage, and everlasting Woe,
 Regardless

Regardless of that Soul-transporting Voice ;
 Which calls the guilty Mortal to rejoice —
 Tho' threat'ning Storms of Vengeance roll
 below.

O ! consider, ye that forget GOD ; ye, that
 despise the Gospel, and reject the REDEEMER'S
 GRACE ; consider how short the Step between
 you and the bottomless Pit : for ye are condem-
 ned within yourselves already. Methinks, your
 Danger is so great, while in a graceless State, that
 none, who have known the Terrors of the LORD,
 can forbear to persuade you to flee from the Wrath
 to come. O ! be intreated to consider, what a
 vast Distance you are from GOD, who declares
 himself, that there is no Peace nor Happiness for
 you in the State you are now in : (c) And there-
 fore, altho' you may not be openly profane, yet
 you are in a separate State from GOD ; who is
 the only Source of Happiness : and therefore, al-
 tho' you may appear of a kind and loving dis-
 position among Men, with many amiable qua-
 lifications ; and likewise with a close Conformi-

(c) Isa. 48. 22.

ty to the Externals of Religion ; yet if Death
 should this Night arrest you, without a vital union
 to the LORD Jesus CHRIST ; you would be de-
 prived of all restraining GRACE, and cut off from
 all the allurements of Time and Sense, that have
 so long lulled you to sleep in carnal Security ;
 and immediately your imprisoned Soul would
 awake in keen Despair, and find yourself pos-
 sessed of the same infernal Nature, as the fallen
 Angels & cursed Spirits that have gone before you.

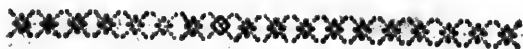
How long, O Sluggard, wilt thou fold thine
 Arms

In Carnal Sleep, by the delusive Charms
 Of this vain World ; while Satan holds the
 Bait ?

Awake, Awake, O Sinner ! Sleep no more
 So nigh the Verge of that infernal Shore ;
 Where fallen Angels howl beneath their Fate.



CHAPTER III.



CHAPTER III.

HOW Generations unborn are corrupted by, and justly condemned for original Sin.

I Now come to a Consideration of that mysterious and much disputed Point, how Generations yet unborn are guilty of, corrupted by, and justly condemned for *original Sin*, which was committed some Thousand Years ago. And O! What a lamentable Consideration is it, that so many, even in a Land of Gospel-light, and many, who profess to be Ministers of CHRIST, do wholly deny Man's being in a fallen State, or guilty of *original Sin*; and others who, groundlessly hold, that Man is not in a condemned State; tho' they allow he is in a fallen State: For say they, CHRIST satisfied DIVINE JUSTICE, and cancelled all Demands for that Sin for the whole World, or for all that are baptized with Water in his Name. Now as for the former of these, they are so far from being Christians, that they are wholly cut off from, and have no Lot or Part in CHRIST, by

their

their own Principles : For if Men are not in a fallen State of Sin and Misery, they have no Need of CHRIST, or his Gospel; and therefore CHRIST is to them dead in vain. Such People may as well throw off their Masks, *that is to say*, the Name of Christians, and publicly wear the Badge of the Deists; for they are really Rejestures of CHRIST and all his Benefits; and in a short Time except a speedy Repentance should obstruct, they will unavoidably share a miserable Part in the Portion of Infidels. And as for the latter, who pretend, that CHRIST has done away all *original Sin*; or that it is cancelled by our being baptized in His Name with Water, are almost as far from the Truth, as the former, and preach not only against the plain Word of GOD; *(f)* but likewise an Inconsistency in itself: For if CHRIST has washed away *original Sin* which is the Corruption of Nature, why are not all the Children of Men PURE and HOLY? And why are they not in their Infancy, instead of being filled with Spite and Malice, and prone to all Manner of Evil, wasted beyond any Sense of the alluring Charms of this vain World?

(f) 1. Pet. 3. 21.

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And why are they not filled with the radiant
 Beams of their REDEEMER'S LOVE, and trans-
 ported with the DIVINE PERFECTIONS of their
 CREATOR? Or why is it that the LORD, when
 He looks down from Heaven upon the Children
 of Men, to ſee, if there were any, that did un-
 derſtand and ſeek GOD, declares, that they are
 all gone aſide, that they are all together become
 filthy; and that there is none that does good, no
 not one? (g) Or why does He ſay again, that
 Deſtruction and Miſery is in their Way, and that
 they have not known the Way of Peace. (h)
 But ſome will ſay, that the Children imbibe
 their evil Principles from the Examples and
 evil Practices of others. But ſuffer me to aſk
 them the Cauſe of the evil Practice of others,
 Did they not come into the World as clean as any
 of their Children; beſides, is there not Spite and
 Malice, Grief and Sorrow, , (which could not
 be without Sin) evidently ſeen in Children, be-
 fore they are any Way capable of imbibing any
 Thing from the evil Practices of others? But
 ſome will pretend to be more refined ſtill, (but
 are as far from the Truth) who will acknowledge,

And

(g) Pf. 14. 3. (h) Rom. 3. 16. 17.

that

that all Mankind came into the World with a corrupt Nature, but not condemned: For they say, that CHRIST cancelled the Demands of Justice for them, but did not change their Natures, so that they still come into the World polluted, but not condemned; and therefore it is, that there is yet Sin in the World; for they are left to act for themselves; and having an evil Nature, (altho' they are not under any Condemnation) they are liable to commit Sin; by which Means they became guilty, and so are condemned, and many finally lost to all Eternity. Now if I had not heard Men declare such Things, I could scarcely have believed it, that any Man (where the Gospel-Sun is in its Meridian) could ever have been imbibed, and retained such a confused, inconsistent and Antichristian Principle.

For in the first Place, they say, that they are not condemned, because CHRIST has cancelled that Sin, but has not changed their Nature. Pray, let me ask, what Condemnation can a Man have worse than the Condemnation of his own Nature; and what Benefit would it be for CHRIST tell to a Man, He had forgiven him, or paid for all
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his Offences; when he leaves him still in his own hellish Nature, which will torment him, and make him miserable for ever? Which would be like a Man, who pretends, out of Pity, to pay his Neighbour's Debts; but after all his pretended Pity and Compassion, leaves the poor Man to die in Goal. O how inconsistent is such a Principle! For my own Part, I should be ashamed to preach such a CHRIST; neither do I believe, that a Heaven-born Soul ever did: For God has promised His Spirit to lead His People into all Truth. (i) And therefore whatever Principle or Experience contradicts the Word of God, cannot be of the right Kind; but must come from a dark Quarter. Can any one, that is brought to the Liberty of the Sons of God, possibly believe that God would become incarnate, suffer and die, to work out Part of the Plan of Salvation for the perishing World; and after all that had been done, leave it to those poor fallen Wretches to finish it; when He knew that they were wholly prone to ruin themselves? Does he not declare,

(i) John 16. 13.

as plain as can be expressed, that we had ruined ourselves; but in Him was our Help; (4) and in His dying Groans, that He had finished the Work? (5) But some perhaps may say, that they have no Expectation to do the Work, but only by the Assistance of God's Spirit. But since He cancelled *original Sin*, He has given them a Sufficiency to work for themselves; and has now commanded them to work out their own Salvation with Fear and Trembling. But, blessed be God, I never so learned CHRIST, as to get Salvation upon a working Covenant any further, than being enabled by the Spirit of God to consent, and receive a whole Saviour. And as for those Words, of working out our own Salvation with Fear and Trembling; they are spoken to those who are already justified; and therefore, are not commanded to work out their Justification. Besides, if that be the Case, that CHRIST has thus, by his Death and Sufferings, got Man in such a Way, as to work out Part of his Justification on the Covenant of Works; then the Glory belongs as much

(4) Hof. 13. 9. (5) John 19. 30.

(or more) to Man, as to CHRIST: as has been
well observed by R. ERSKINE.

*No Merit, but of Passion, could
Of Men or Angels e'er be told.
The God-Man only was so high,
To merit by Condignity.
Were Life now promi'd to our art,
Or to our Works by Passion tack'd?
Tho' GOD would His Assistance grant,
'Tis still a doing Covenant,
Tho' Heav'n it's helping Grace should yield,
Yet Merit's still upon the Field.
We cast the Name, yet still it's found
Disclaiming but with verbal sound
If one should borrow Tools from you,
That he some famous Work might do;
When once his Work is well prepar'd
Sure he deserves his due Reward:
Yea justly he may claim his Due,
Altho' he borrow'd Tools from you.
Even thus the borrow'd Strength of Grace
Can't hinder Merit to take Place.
From whence soever we borrow Powers,
If Life depend on Works of ours:*

Or if we make the Gospel thus
 In any Way depend on us,
 We give the Law the Gospel Place,
 Rewards of Debt the Room of Grace:
 We mix Heav'n's Treasures with our Trash:
 To magnify corrupted Flesh.

AND what saith GOD himself on Justification:
*Knowing, saith He, that a Man is not justified by
 the Works of the Law, but by the Faith of JESUS
 CHRIST; for by the Works of the Law shall no
 Flesh be justified.*(m) And again, *This is the
 Work of God, that ye believe on him whom He hath
 sent.*(n) And this is his Commandment, that we
 believe on his Son JESUS CHRIST.(o) ABRAHAM
 believed GOD, and it was counted unto him for
 Righteousness.(p) And without Faith it is impos-
 sible to please GOD.(q) And yet how many will
 pretend, against the plain Word of GOD, to
 hold out Salvation partly by Works; and partly
 by Faith; blending the Covenant of Works and
 the Covenant of Grace together. O that such

(m) Gal. 2. 16. (n) John 6. 29. (o) 1. John 3. 23.

(p) Jam. 2. 23. (q) Heb. 11. 6.

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Men (who bring such Dishonour to the incarnate G^{OD}, and are so prejudicial to the Welfare of precious and immortal Souls) might be reformed, or removed, before they have proved the fatal Means of Ruining any more. Of the blinded Sons of Men!

BUT, tho' I have been naturally lead to make something of a Degression, I must now return to the Point, I principally intended. And as it is so evident by the plain Word of G^{OD}, that the whole Race of Mankind are in a fallen State of Sin and Misery, (which I believe no true Christian will deny.) I need say no more on that Point; but shall endeavour to shew, how they are so guilty, and justly condemned in, and with ADAM; which many, even those, who believe in original Sin, are much in the dark about. And here I should not do justice to the dealings of G^{OD} with his Creatures, or clear his Throne of Guilt in their Condemnation, if I should only hold, that ADAM stood as one Man; and acted for, and in behalf of all his numerous, and unborn Seed, without their being in some degree, active or consenting; or as one Man, that acts and contracts for

another in a far Country; who must fare and be punished accordingly, without consenting to, or knowing any thing of what was there acted, or transacted: Which, I dare say, many would think very hard; and yet they will hold to the Imputation of ADAM's Sin. And altho' it would not look well for AMOS (who was taken from the FLOCK and SYCAMORE) to undertake to correct PAUL in his Grammar; (who was brought up at the Feet of GAMALIEL;) yet I must acknowledge that many, who are called great Writers on original Sin, are either ignorant of the Nature of Man's Fall, or the meaning of the Word Imputation. Neither would such Men be willing to pay a Debt charged against them, which they had no Hand in contracting; and yet they will say, that ADAM's Sin is handed down to his Posterity by Imputation. The LORD deliver me from casting such Reflections upon him! Now for to say, that Thousands and Tens of Thousands are doomed to everlasting Misery for something, that one Man was guilty of, almost Six Thousand Years ago, in the GARDEN of EDEN, without their Knowledge or Consent, seems to be charging God with

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with the greatest Rigour imaginable; and of executing an arbitrary Power over the Works of his Hands, without any Compassion, Love or Tenderness; yea and without Justice. And now, as it is my Soul's Desire to be instrumental, in the Hand of God, to serve my Fellow-mortals in the Truths of the Gospel, let me entreat all those, who have any Desire, that I should serve them on this Point, to receive a few Particulars, which I shall offer, and they shall soon understand what believe, and what the Scripture holds forth in this Matter.

YOU remember, DEAR READER, the former Impressions which you received, and which, I trust, you still bear on your Mind; that the great God doth not come to the Knowledge of any thing by a Succession of Ages, or measuring of Space, as Man comes to the Knowledge of Events; but that He fills a whole Immensity, and comprehends Eternity, viewing all Things past, present and to come, as one eternal NOW: Which undeniable Truth, well impressed on your Mind, will disentangle you from much disagreeable Stuff, which perhaps has long been a Burden to your Soul; and, I trust, soon be the Means of bring-

ing you, without much Difficulty, to understand something of this Mystery; how all the Race of ADAM (without Imputation) are guilty of, and justly condemned for *original Sin*.

AND first, consider this Great, eternal and all-wise God now about to speak a World of Mankind into Being: And secondly, that He intends to set them in a State of Tryal, to act for themselves; with Life and Death set before them; and Thirdly, that God, knowing each one has a precious and immortal Soul to save or to lose, intends that they shall be able to act of Choice, without any Controul or Imposition; and therefore endows each of them with a Will, Free-agency or Power of Choice, not only because it is reasonable all intelligent Beings should so act; but likewise, that each one should be without any Bias at the impartial Bar, where He intends they shall all one Day appear and be accountable: And lastly, that He collects all their Wills; Free-agency or Power of Choice, as one Free-agent, or rational and intelligent Being; and therefore as in this one Being stands the whole World of Mankind in Miniature, as is expressed almost

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almost in the same Words by the worthy. JES.
FLETCHER. " ADAM, with he, contained in
" himself as in Miniature all his Posterity." As
if he had said, " God put the Stock of all Man-
" kind (as it were) in one Ship". But some
may now say, if they had all remained, or been
left to act in a separate Station, I should not have
been at a Loss, how they might each one have
acted for himself; but I cannot see how it was
possible for them to have the same Freedom to act
their own Choice, when they were thus in their
Miniature; or when the Root or seed of all the
whole World did only constitute but one Man,
as if they had been so many Men in a separate
Station. To which I answer, Man's free Will
or Power of Choice is not a material Substance,
or local Bulk, but only a Spiritual Faculty or
Power of Thought, and their Bodies likewise a
Spiritual Body or Seed; neither did it require for
their Ruin the Removal of material Worlds, or
the Destruction of large inanimate Machines, but
only, as has been already observed, the Bent of
the Free-WILL, the Exchange of an Object of
Delight, or a voluntary Turn of the Mind by the
Power

Power of Thought; and therefore is it not reasonable to believe, and easy to understand how ADAM was invested with all that Free-WILL and Power of Choice, and how the whole World, Body and Soul stood in him not temporal nor animal, as they now are by their Fall, but wholly Spiritual: And is it not as easy for *infinite Wisdom* to set all the World of Mankind, when all was Spiritual as capable to act their Freedom and Choice in one Body, as in a Thousand Bodies. But I cannot say, faith one, how we can justly be condemned for that Sin, committed so many Thousand Years ago; even if we allow that ADAM was constituted the Seed of all Mankind. This Objection I will answer by way of Similitude. Suppose DEAR READER, that a whole City were to be combined together in a Conspiracy against their King, would their separating into different Cities or Kingdoms, after their Rebellion, any way exculpate them? Or if one of those Men were to be apprehended, a Thousand Miles from the Place. and Thousand Years after the Crime committed, would he not still be as guilty, as at the Time and Place of the Rebellion? Or would not a Proof, of his being really in that Conspiracy

Conspiracy, justly condemn him for the Crime then, and there committed ? For we do not imagine that GOD made Mankind at a Venture, not knowing the Number of his Posterity ; or that it was left to ADAM, or any other, whether the World should be peopled, or not : But we have already considered, that GOD in, and with ADAM lays the Foundation for the whole World ; and in this federal Head stands all that Free-agency or Power of Choice, which the whole World would have stood in need of, to have acted in a separate Station, or a Thousand Miles distant : Tho' there are some Poor benighted Men in the World, who vainly imagine, that GOD is now making Souls in these Days, as the World replenishes, tho' against the plain Word of GOD : (r) And therefore, according to that, He is obliged to make a Soul for every ILLEGITIMATE or Body that is begotten by Fornication and Adultery. And such Men have no other way to account for *original Sin*, than as a clean Sword is rusted by being put into a rusty Scabbord : So the poor Soul that comes from GOD is corrupted, and becomes sinful by its being put into a polluted Bo-

(r) Gen. 2. 2.

ly. How dare they cast such Reflections on an Infinite God? But such Tenets are so inconsistent and unscriptural that it needs no Arguments to refute them; and therefore I shall re-
 turn to offer some more Light on the Matter now in Hand. viz, How all the Sons and Daughters of Men could be as active, and as free in their Choice when they all stood in ADAM, as if they had have been in a separate Station. First, my DEAR READER, when I speak of their being in him as a Seed, or in Miniature, you must not understand inanimate, or passive; but each one really capable of Action. And now I will give you to understand how so many could act their own Choice with as much Freedom as in a separate Station, by the following Similitude. Suppose in the Rules of Singing, you strike any Sound or regular Note, and one, two, three, four, five or more; immediately strike the same Sound, upon the same Key, does that in the least Degree obstruct your Note, or Sound? Or is it in any Degree compelled by the others? No, those by you. Yea, let me ask you further, do you even hear any one Note, or Sound, but your own?

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own? Any other way than they seem to be brought in to your's? and increase its Strength : And thus if you are not so Narrow contracted as to imagine a material Substance in a Spirit ; you may easily understand how a Thousand may act each one their own Choice, not only without any Compulsion or Obstruction from the others ; but likewise without even a Knowledg of any other : Each one conceiving of himself (as each one of ADAM's Race certainly will when they have thrown off the Fetters of Mortality, and awake from this State of Insensibility, the only Actor ; and see themselves as much active, and guilty as that particular Man ADAM that has already left his mortal, and imprisoned State : Or else they could not possibly have so much to answer for in the first Rebellion as he, yea, they must otherwise be intirely guiltless and clear. And thus DEAR READER, we are brought to understand, that the whole World fell not only by ADAM, but really in ADAM ; and were as active in that Sin, as if every one had been there in a separate Station : For ADAM was then really the whole Family, and the whole Family was then really ADAM ; by which means they are all really guilty

of, and justly condemned for *original Sin*: For they were all active in the Rebellion against God, and the Separation from Him. And the same in Substance is expressed in his Assemblies Catechism in these Words: "We sinned in him and "fell with him in his first Transgression." And yet I suppose many will be startled, at what I have here declared, who will pretend strictly to hold to those Articles; because it is so natural for some People to approve any Works, that are greatly in Esteem, without Examination. And now, I will refer my Reader, to what is said by invariable Truth, concerning all Mankind being in ADAM. Our Translators say, That GOD breathed into Man the BREATH of LIFE, and he became a living Soul: (s) But in the Hebrew it is the BREATH of LIVES; which has puzzled many of our Writers to explain or understand, why it is thus spoken in the plural. Some say, that it means the Different Powers of Man's Mind: And others say, that it refers to the two Natures that he possesses, *that is to say*, the temporal and spiritual, the animal and immortal. But

(s) Gen. 2. 7.

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I think there is no Need of all this Trouble to wrest the Word of GOD : For if it is so clearly expressed, that to make a Man a living Soul, God must breathe into him the BREATH of LIFE ; then by the same Rule, it is as clearly expressed as possible, that when God was about to create a World of Mankind, it is said, he breathed the BREATH of LIVES. And now, my dear READER, you may see how all Mankind was made, and then left to stand, or fall of their own Choice ; so that you have no more Reason to say, that ADAM's Sin was imputed to you, than he has to complain and say, that your Sin was imputed to him. And thus you may come to understand that matter, that has been so disputed in the World ; how a Man in these Days can be guilty of *Original Sin*, or under any Condemnation thereby : And this is a Truth not only necessary to be understood, to clear God's Throne from any Injustice, or rigorous Dealings with his Creatures ; but likewise for the Understanding the Nature of Man's Fall and Recovery, without any Inconsistencies or Contradictions ; and is a Truth so far from being denied, that it is again expressed,
 and

and left on DIVINE RECORD, almost beyond all Room for Dispute: For GOD saith, in ADAM all died. (r) Again He saith, that all have sinned. He doth not say that one Man hath sinned, and so ruined all the rest; but he saith that all have sinned. (u) But if this be the Truth, saith one, that I was real active in that Sin, committed in the Garden of EDEN; why then is it wholly raised from my Memory? Why have I no more Remembrance of what was then, and there committed, acted and transacted? Your Question, dear READER, seems to be of some Importance, and deserves an Answer. But first let me ask you the Reason, why you did not the last Night at Mid-night remember all your Conduct, and the various Scenes, that you past thro' Yesterday? Why, you will say, the Reason was, because you was in a deep Sleep; but when you awoke in the morning you could remember it all. And so are you, dear READER, and all the World not only in a deep Sleep, ever since your Fall from GOD; but likewise in a State of Spiritual Death. (v) And as insensible of your pri-

(r) 1 Cor. 15. 22. (u) Rom. 3. 23. (v) Eph. 2. 1.

primitive State, or the End for which you was made ;
 as a Man in a deep Sleep, is of his past Conduct,
 or of the Conduct of those about him. And
 therefore, do not be surpris'd, if I should tell
 you, that when you throw off this Mask of Mor-
 tality, and awake in a World of Spirits, you will
 as certainly remember your Rebellion in the Gar-
 den of EDEN, as any Sin that ever you committed ;
 yea, and as clearly as the Man remembers his past
 Conduct, when he awakes out of his Sleep. I cannot
 contradict this, saith one ; but still it seems hard
 to believe, that I, and the whole World, are in
 such a deep Sleep, and so far from a Sense, or
 real Knowledge of their original Standing ; and
 what they were made for. Well, my dear REA-
 DER, if it is possible, I will endeavour to ease
 your Mind in this Matter, and prove to your
 Satisfaction, that Man is really in such a State
 of Insensibility. You must first remember (as
 has already been observed to you) that Man in
 his primitive state was an immortal Mind, clo-
 thed with a spiritual and immortal Body ; and
 therefore, when he fell, his immortal Mind was
 immediately imprisoned in that immortal Body,
 which was likewise fallen, and thereby become
 nothing

nothing but Corruption, Darkneſs and Death, which fallen Body is that Body of Sin and Death, which the Apoſtle complained of, after his inmoſt Soul or immortal Mind was redeemed. (w) Now conſider likewiſe, that this immortal Body, by it's Fall, has become related to an animal World, whereby it aſſumes an animal Body, made of the Elements; which Elements at the great Conflagration is to be burned up, melted away or diſſolved. (x) And now you are brought to ſee, how that immortal Mind, which was the eſſential Part of Man, is impriſoned by the Fall, and kept in ſuch Inſenſibility; yea, was it out of Priſon to act like itſelf, it would be a Blaſphemer. And now, if I can poſſibly, I will give you an evident Demonſtration of this, according to your own Faith. There is your Neighbour's Child, which is but about five Minutes from the Womb, and is now drawing his laſt Breath, who, you will allow will be capable of any Converſe or Society with ANGELS; as ſoon as diſentangled from all Clogs by Death; therefore you muſt of Courſe be ſoon releaſed from all

(w) Rom. 7. 24. (x) 2. Pet. 3. 10. 12.

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Difficulties in this Matter: for if there is an immortal Mind in that Infant capable of the lofty Themes of ANGELS or infernal Designs with Devils, but so imprisoned; while in the Body, as to be wholly incapable of any understanding or Intelligence, even, if it was to live for some Years in this mortal World; then it can no longer appear strange to you, that the World of Mankind are in such a State of Insensibility.

But, lest you should not be fully convinced, I will make use of one Observation more, to convince you, that it is no way strange, that Man after his Fall should be so imprisoned from a Knowledge of himself, or insensible of what he was. There is your Neighbour D. you remember, was a rational Man until he was five and Twenty Years of Age: He then fell into a Disorder of Mind, from thence to be utterly deprived of his Senses, and remained raving distracted Twenty five Years; and when he was restored to his Reason, could better remember the Scenes of the First Twenty-five Years, than the last; altho' while the last Twenty-five Years continued, he was utterly insensible of every Thing that was past.

past. And now, my DEAR READER, since you are convinced, that such a small Disorder, in the animal Mind will plunge the immortal Mind into such a State of Insensibility, when the immortal Mind still remains in itself, as it was, but only imprisoned; then how can you possibly be any way at a Loss, how the immortal Mind can be so imprisoned and in such a State of Insensibility, when it, not only became imprisoned by the Fall of the immortal Body, but likewise suffered an unspeakable Change in itself? Or how can you wonder any more, at what I have declared, and especially when so evidently proved? Good LORD! saith my Reader, if this be the Truth, which appears too evident, to be denied; then what a State of Death and Insensibility am I in; and how far from a real Sense of what I was, when first made; or what I now am, and what I shall soon be? O! How can these Things be, I cannot deny them; and yet it shocks me to believe them. You seem, DEAR READER, to be greatly surpris'd, at what you have heard; as if it was so new, and strange a Doctrine, that it is almost impossible for you to believe it, that you
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are in such a deep Sleep, or State of Death and
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 nutes; and take it into a serious Consideration,
 what has been said to you before now by him;
 who well knew your deplorable Condition, and
 was moved with Pity to address you in these
 Words. *O Sluggard, how long wilt thou sleep?* (y)
 You will not only acknowledge those Truths,
 but likewise confess, that you ought to have re-
 ceived them before now; especially when you
 hear him say again. *Awake thou that sleepest,
 arise from the Dead, and CHRIST shall give thee
 Light.* (z) Surely you have not forgot such De-
 monstrations of your Insensibility, and solemn
 Calls from God: Or, if you have, is it possible
 for you ever to forget that remarkable Day, when
 your deplorable Condition so affected the KING of
 GLORY, as to cause him to shed Tears of Con-
 dolence over you, saying, *If thou hadst known,
 even thou, at least in this thy Day, the Things that
 belong to thy Peace! but now they are hid from
 thine Eyes.* (a) Ah! How insensible indeed, to
 reject the only Things, which belong to your

(y) Prov. 6. 9. (z) Ephes. 5. 14. (a) Luke 19. 42.

Reace; especially when your eternal Friend is weeping over you.

Let me mention one more Demonstration of your Insensibility ; which, I am sure, you will never forget, through the wasteless Ages of Eternity. *Father forgive them ; for they know not what they do.* (b) Think, O think therefore, dear READER, how infinitely far you are fallen from a Sense of the only Thing, for which you have your Being : When you could imbrue your Hands in the Blood of your Soul's Friend, at the very instant, when he was groaning under your Load of Sins, and suffering, to redeem your perishing and immortal Soul from eternal Misery ; and all this you could do with so little Sense of your Guilt and Cruelty. Methinks, I have sufficiently proved Man's insensible State ; but nevertheless, lest you should not be fully convinced, I will now refer you to a small View of the Conduct of the World in General. Look around you, my dear READER, and see what Throngs of, what you call, rational Men, with Body and Mind employed, for Days and Years, in almost an inde-

(b) Luke 23. 34.

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fatigable Pursuit of that, which will never be of
 any Service, either in Time, or in Eternity; and
 yet with as much anxiety, as if their eternal Hap-
 piness depended thereon: Some stretching their
 Arms from Shore to Shore, to fill their greedy
 Bags with a little perishing Dust: Some bending
 and bowing, to attain transitory Promotion; and
 some at no less Expence than Character, Health
 and Reason, haunting of Balls, Bowls and Ta-
 verns; until both Body and Soul are plunged
 into irrecoverable Ruin: Some, twisting and tur-
 ning a Thousand Ways, to court the vain Ap-
 plause of Mortals: Some straying up and down
 from Place to Place, with their Bodies decorated,
 painted, adorned and exposed in quest of Eyes:
 While others in the Twilight are crawling
 through black Kennels to the Devil's Shops, in
 Pursuit of Prostitutes, to quench their bestial
 Fire in Debauchery. Say, say, dear READER,
 say, are these the Sons of God? Have these
 an immortal Soul to exist forever? Are these for
 the Society of Angels, and Bosom of the DEITY?
 Or is this the Capacity and State, they were sta-
 tioned in by their Creator? Or if you need any
 F 2 further

further Demonstrations of Man's Insensibility, let me refer you to a Sinner on his dying Bed but a few Minutes before his expiring Groan, when he will plunge into eternal Perdition, and awake in keen Despair: And yet, altho' he knows, he is just stepping into an eternal World, is often as insensible and as unconcerned, as if he was only about falling into a few hours of Sleep. (c)

O may the God of all Grace impress these Truths upon your poor imprisoned Souls by His own Spirit, while you are a Prisoner of Hope, before you awake in a World of Spirits, where too late you will be convinced of your deplorable Condition, and the vast Distance you have fallen from your Creator, by your wilfull and miserable Rebellion! Yea, so unspeakably dangerous, and miserable is your Condition, my dear Reader, that if your Eyes were opened, while in a Christless State, you would no more rest, eat, drink nor sleep, without Relief by the Blood of the LAMB, than a Man in the Flames of Fire: And whatever Happiness, Ease or Security, you now have;

is only by Reason of the Truth, which I have been endeavouring to convince you of, viz. Your deep sleep, Death and Insensibility. O therefore awake you, that know not CHRIST, for your Soul's Sake, before your Golden Moments are at a Period! INFINITE PITY is passing by; whose Bowels yearn towards you with Compassion, intreating you to be wise for Eternity. O Remember, that your Life is but a Vapour, and you are hanging over a bottomless Gulph of Perdition, and your poor imprisoned Soul of a self-tormenting Nature! O Sinner, why will you sleep any longer on the Confines of everlasting Despair? O have Pity, have Pity upon your precious and immortal Souls! Methinks I feel a Commiseration for you, while I write, and can but implore the invisible Hand of GOD, to attend these few broken Lines to your Heart; that you might be alarmed with BARTIMEUS to sit by the Way-side, with the same most earnest and important Request: *Lord that I might receive Sight. (d)* And O! Let me as a Well-wisher to your precious and immortal Soul, intreat you in the Bowels of my LORD,

(d) Mark 10. 51.

and Master, never more to imagine your Case is safe because you feel easy, or imagine (as many do) that your everlasting Happiness hangs only upon an arbitrary Act of God's Kindness, in saying that he will forgive your Offences, or carry your Soul at the Hour of Death among the Saints. For it is as certain as you are a living Soul, that there is no Forgiveness, or Pardon that will ever do you any good, but that which redeems, and works a Change in your inmost Soul, and if that is not wrought before you leave this mortal World (although you may die without much Concern) you will in an instant of Time find yourself beyond the Reach of infinite MERCY. And altho' you may say before you draw the last Breath, you hope God will bring you to heaven, and not cast you off. Yet your Deception will be so great, that as soon as ever you have left your imprisoned State, your Prayer will be, to be cast as far from God and Heaven, and every Thing that is heavenly, as possible. (c) O therefore fly, thou precious and immortal Soul, fly to the LAMB of God, and never rest until you have become acquainted with yourself, and the LORD JESUS

(c) Rev. 6. 16.

CHRIST ; whose infinite LOVE waits to redeem you out of your own Nature, and restore you to his, which is an immutable Heaven ; and nevermore imagine any other Pardon but a Change of Nature, or Removal of Disorders.



C A P T E R IV.

Of some of the evil Consequences of Original Sin.

TH E R E is nothing short of the wofull Experience of the wicked in everlasting Misery, can possibly make known the fatal Consequences, that attended Man's Rebellion. Yet so far we may be informed, while we are Prisoners of Hope, of our deplorable Condition by Nature, as to convince us of the Danger we are in, while out of CHRIST ; and the Necessity of a speedy Escape to the City of Refuge, while the Day of Grace continues : and therefore in Hopes of being instrumental of alarming some hardened and secure Mortal, and of prompting Gratitude to the Great REDEEMER among those happy Souls, that have been redeemed by the Blood of the

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LAMB; I shall endeavour to speak a few more Words on this most alarming Point.

FIRST, Man is cut off from God by his own Folly and Presumption (as has been proved) and broke that Union, which he once stood in: and thereby lost all Communication of DIVINE LIGHT and LOVE; and so he stands in a separate Station from God, who is the only eternal and unchangeable Source and Fountain of Happiness and Enjoyment; and therefore this poor fallen Man can enjoy no Peace, but by the restraining Grace of God: nor any Enjoyment; but what his animal Nature receives from the Allurements, and deceitful Pleasures of Time and Sense; and as all intelligent Spirits are of an aspiring Nature, and must always be in Pursuit of Happiness; therefore the Prospect of enjoying the Things of Time and Sense, and the restraining Grace of God, is all that keeps a Man from the same Misery and Despair, as the Devils endure in Hell, so that if the Experiment could be tried on the most supine Mortal on Earth, who seems neither to care for, nor Regard any Thing in this World, or the World to come, by depriving him of all the Charms and Enjoyments, that his animal Na-

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ture is attached to, with his Conscience awake, and all Grace or Prospect of Help withheld from every Quarter at the same Time, he would immediately be in keen Despair: O the miserable State of Mankind while in a separate State from God! Yea he is fallen so far from a Possibility of being happy, while separate from that Fountain of LIGHT and LOVE; that he is become a self-tormenting Spirit, and carries the Fuel for his everlasting Misery in his own Nature, which will make his Hell wherever he goes, when left to himself: And yet what Numbers, who profess to be Christians, will say, I hope God will not cast me down to Hell, and imagine that their everlasting Happiness depends only in being stationed in some paradisaical Part of Immensity, which they call Heaven, and they imagine, that God will deal with them at the GREAT-DAY, as some arbitrary Prince, who, when Criminals or Traitors are brought before him, will stand and consider within himself, whether it is best to forgive or punish: And so they think, that God, in their dying Day, will throw about Rewards and Punishments in such a Manner, or will stand

stand and look upon them, and consider, whether it be best to bring them into Heaven, or cast them down to Hell: And so He makes some happy by giving them the Liberty of coming in among His Saints and Angels, and others he makes miserable by his shutting them out and casting them down to some particular Place of Torment, made on Purpose to punish them: And many imagine that if the wicked could get out of that particular Place, and get among the Saints in Heaven, they would be happy too. O shocking Mistake, and cursed Infatuation, to keep poor Souls from coming to CHRIST for the Change of their Natures, while the Spirit of God is striving with the Sons of Men, to restore them to God, from whence they are fallen! Hereby Thousands are kept in Blindness until too late they are convinced of their irrecoverable Mistake among the Blasphemers in Hell.

WHAT is more inconsistent than to imagine, that the bringing an ETHIOPIAN among white People, would make him whiter; or that a Lion would become a Lamb by getting among Sheep? As Tares will be Tares, altho' mixed with ever so much Wheat; so Belzebub would be a Devil, if he

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he had his Habitation under GABRIEL's Wings;
 and DIVES would have been in Torment, if he
 had exchanged Places with LAZARUS, unless
 had exchanged Natures too. And therefore it is,
 that the whole Word of God declares the Necessi-
 fity of a new Birth. Another fatal Consequence
 that augments the Misery of the fallen World, is,
 that all intelligent Beings are capable of Reflecti-
 on, which will be a great Part of the Misery of the
 damned in Hell: A continual Reflection on their
 past Conduct, which was the procuring Cause of
 their Misery, will always increase their Horror.
 ABRAHAM said to DIVES, " Son remember: (e)
 So that an everlasting Remembrance, not only of
 their actual violating of God's Law, but likewise
 of their rejecting His Grace; which they now
 find, by woful Experience, they have lost be-
 yond all Hopes of Recovery; and at the same
 time looking forward into an Endless Duration,
 will unspeakably augment the Tortures of the
 poor miserable Soul. O how deplorable is their
 State! What can be more tormenting, than to
 be convinced by woful Experience, that they

(e) Luke 16. 25.





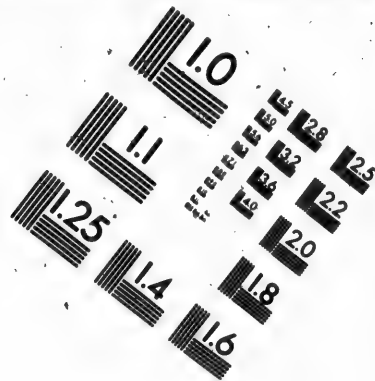
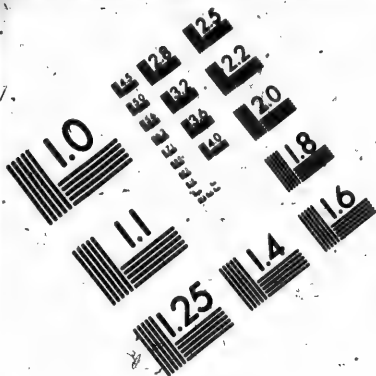
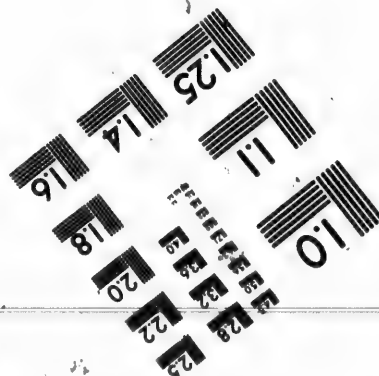
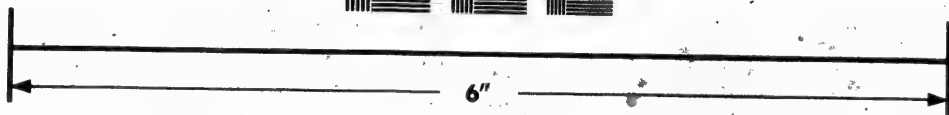
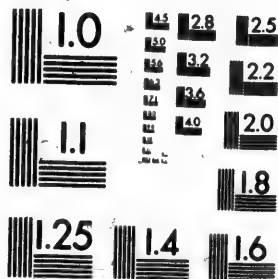


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are landed without the Gates of Hope, and beyond all Possibility of any Period, or Mitigation to their inexpressible Misery! O the despairing Thought! Nothing, nothing but the Certainty of enduring the revolving Rounds of a miserable Eternity! And lastly another most sinking Aggravation to their Misery is, their Nature being so opposite to the Nature of God: that the Contrariety of the two Natures will torment them beyond all Conception, they being all Wrath, Darkness and malicious Fire; and God being all Holiness, Purity, Goodness and Fire of Love, will be that Rock, which will grind them to Powder. (f) There is nothing they have so much Enmity against as LIGHT, LOVE, HOLINESS and PURITY; and therefore this will be that Breath of God, which is forever to kindle the Torment, and encrease their inexpressible Misery. (g) Try a Man, who has rejected some Degree of Light and Conviction, and returned back to his Debauchery: When among a Number of profane Wretches like himself, where they are cursing, swearing and blaspheming, he may appear Chear-

(f) Matt. 21. 44. (g) Isa. 30. 33.

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ful, and seem to be something satisfied in his Mind; but let his Lot be cast for a few Hours among a small Number of the Saints, who are exercised with a lively Sense of Divine Things, their Hearts melted with the Love of GOD, and their Tongues inspired with the DIVINE SPIRIT, shouting forth the Praises of the Redeemer; and it would be almost the greatest Torment, that could be inflicted on them, (b) so that when a Man dies in his fallen State, he carries all his Darkness and Enmity in his own Nature: He has lost all restraining Grace, and that animal Body, which gave him a Thirst for the Enjoyments of Time and Sense: and therefore every Faculty of his capacious Soul is as so many Swords pointing at the DIVINE Being, thirsting to destroy every Thing, that is contrary to his own Nature, and raging to torment every Thing that is like himself: And while he is thus thirsting to Destroy every Thing that is Good, and to dethrone the Deity, he will be crushed with a lively sense of his utter Inability; and all this will not divest him of that Thirst, which rages still, like a burning Flame, to execute his Design, but will largely in-

(b) Matth. 21. 15.

crease it. The Devils that are roaring up down the World, for the Destruction of the Children of Men, and to wound and obstruct the Progress of Religion (*i*), are convinced by wofull Experience, that all their Industry and hellish Success doth but exasperate them, and augment their unspeakable Misery; yet, such is their Nature, that they are still burning with every Faculty, to find out a way, to vent their Rage, and prosecute their infernal Designs. And such will be the Nature of all the Wicked in Hell, that by a continual hungering and thirsting to find a Mitigation of Misery, which at the same Time, they are convinced, will never be at a ; and raging to accomplish and attain, what they are sure to be unattainable, will continually enlarge their infernal Powers of Thirst, and greatly increase their already insupportable Miseries; And thus (too shocking for HUMAN THOUGHT!) They must endure the Weight of that DIVINE BEING, who to their Nature is a consuming Fire, and the increasing Torment of their own Nature to all Eternity. But as something more of this will naturally fall in, in one of the following Chap-

(*i*) 1. Pet. 5. 8. (*k*) Gen. 3. 9.

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ters, I shall now conclude with short Paraphrase on that most comprehensive (and ever to be remembered) Expression of Condoleance to the fallen World, expressed by him who saw the unspeakable Misery, that had ushered in, when his new made World had broken off from it's CREATOR by the Rebellion. "Adam where art thou? (k) " as if he said, "where, where unhappy Man, " where art thou, or what hast thou done? Look " around thee, look around thee O my rebellious " Son, and see what a Flood of Misery, what a " sweeping Deluge of inconceivable Disorders are " now ushering in upon thee. Death and Hell " have broke forth in thee, and roaring all around " thee; yea so deplorable is the State of Misery, " into which thou hast willfully plunged thyself, " that the very Bowels of thy kind CREATOR are " moved with Pity towards thee; and, if it were " possible, would undertake for thy Redemption; " yea and will do it, even to the Gift of the Life " and Death of my only begotten Son. (l) But " where, where, O Adam, where art thou?"

AND O! Arouse, arouse, my Reader, arouse

(k) Gen. 3. 9. (l) Gen. 2. 15. John 3. 16.

and

and attend to that most alarming Expression of the DEITY, not only to ADAM in particular, but likewise as individually to you, as if you were called by Name from Heaven with Ten Thousand Thunders! And think, O! Think, what a Pinnacle of Danger you are on, while out of CHRIST; and how exposed to an irrecoverable State of increasing Despair, and be astonished, O my Soul! With all the guilty Race, when viewing the fatal Consequences of that Heaven-daring Rebellion, which we were all equally and personally engaged in; and never, never more expect a Moment's Peace, nor solid Consolation, neither in Time nor Eternity, without a Re-union to that Fountain of Light and Love by the incarnate-DEITY; and therefore, hear, O Earth! Earth! Earth! Hear the Word of the LORD. (m) Nor Weep alone, but rejoice likewise, for the eternal JEHOVAH has found out a way to redeem his fallen Sons from their own Hell, His Incarnation hath married all their fallen Race, thus far as to hold them in a Possibility of Redemption, REDEEMING LOVE is spread over the whole World, and knocks at the Door

(m) Jerem. 22. 29.

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of every Individual. (u) Let Earth rejoice, and Heaven adore! When they hear that Pity has Broke forth to the fallen World. Awake, awake O ye perishing Sons of ADAM, that are on the verge of eternal Ruin, sinking within yourselves to unspeakable Misery. God himself has pitied your Condition; and self moved arises for your Redemption. Behold, behold, he comes in the cool of the Day with extended Arms of Compassion to his rebel Offspring. Unbounded Love once more invites the whole Family to his kind Embraces. Lift up your Eyes, O ye self condemned Inhabitants of Time, for the Riches of eternal felicity is at your Door and God himself (who has took on him the Form of a Servant) knocks, and O shall I say with a bleeding Hand! Hear, O hear, and live forever; before the fatal and irrecoverable Blow is struck, Your immortal Souls came from Eternity; and therefore must return to Eternity again. And if not redeemed while an Inhabitant of Time, can never be redeemed thro' the wasteless Rounds of a miserable Eternity: Nor can it possibly cease to exist, be-

(u) John 1. 9. 1. John 2. 2. 1. Cor. 12. 7.

cause the Essences of it never began to be : But was
a spark of the DIVINE BEING. O fly, fly, im-
mortal Souls, fly, from an eternal Hell.



CHAPTER V.

On the glorious Recovery of Mankind by CHRIST.

NOW from those Truths, so awful to be-
lieve,

(And fatal to deny) I will repair,

A Trembling Soul, to seek the Way of Life,
My Sorrows to allay : which, if not found is Death;
Not only safe to find, but sweet the Truth
To all whose Wounds have felt their fallen State.

WHEN a World of Mankind, an innumerable
Company of precious and immortal Souls, had by
their own Folly and Presumption, ruined and un-
done themselves forever ; when they had plunged
themselves into a Labyrinth of Woe, had made
themselves Vessels of Wrath and Heirs of ever-
lasting Misery, and were wholly exposed to all the
Ravages of temporal, spiritual and eternal Death ;
then all the Armies of Heaven stood in silent Sus-
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ing not only their utter Inability of affording the
least Relief to the guilty and despairing World;
but even to find out, or prescribe a Possibility of
Recovery. (*) Then O ! • Then it was that the
Great Eternal GOD (whose Work they had de-
stroyed) was moved with Pity towards them, and
selfmoved arose to restore them from their helpless
and undone Condition. A Wonder of Wonders
that GOD himself should undertake to look after
his fallen and rebellious Creatures, at the infinite
Expence of his own SON.

Hark a glad Voice the lonely Desert hears,

Prepare the Way a GOD a GOD appears.

A GOD, a GOD, the vocal Hills reply,

And Rocks proclaim the approaching DEITY.

POPE.

THE ANCIENT OF DAYS, the PRINCE OF PEACE,
HEAVEN'S DARLING was moved with Pity to
undertake the grand Design. He, who was the
Great JEHOVAH, the great unchangeable I AM,
stoops to redeem the fallen World. Let the A-
RIANS and SOCINIANS, pretend to what they
will, of having their Religion founded on the

(*) 1. Pet. 1. 12. Acts 4. 12.

Basis of Reason: It is so inconsistent with true Reason, that there needs nothing done to destroy their Principles, but to discover the Inconsistencies and Contradictions, that are couched under them. For they pretend to some created Being, dignified Man, subordinate God, or super-angelical Person; which if we were to allow that there was any such Being, or Ten Thousand such, they would all be as much dependent on God for their being, Perseverance and Happiness; as the smallest Insect, or most abject Mortal, that crawls on the Earth. Therefore could their subordinate God, or superangelic Person make Satisfaction, as they pretend, to offended Justice; yet a Creature, being but finite, could not be possessed of that creating Power; and transforming Energy, which the poor fallen World stands in need of, to be restored to God; and therefore Man would remain a fallen Spirit still, and separate from God; and so of Consequence must continue a dark, fiery and malicious Spirit. Why saith WILLIAM LAW. " If Angels after Angels
 " had come down from Heaven to assure ADAM
 " that GOD had no Anger at him, he would,
 " still have been in the same helpless State; nay
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“ had they told him, God had Pity and Com-
“ passion towards him, he had yet been unhel-
“ ped; because in the Nature of the Thing,
“ nothing could so much as make a Beginning
“ of a deliverance but that which made a Begin-
“ ning of a New Birth in him.” So that the poor
deluded ARIANS and SOCINIANS do wholly cut
themselves off from any Possibility of being sa-
ved; while in that Principle, they have neither
Lot nor Part in the incarnate God, and will as
will as certainly be damned, as they live and
die in that Principle: (9) Yea and all the
perishing World may bid an everlasting Adieu
to all Hopes of Salvation, or any Possibility of
an Escape from eternal Misery; unless there is
some one found out, and appears, who is infinite
both in Merit and Power. And whosoever un-
dertakes this grand Design, must be capable of
standing and acting in Behalf of both God and
Man.

BUT as they are many, and very erroneous
Conceptions in the World about this great Redeem-
mer; even among those, who will not openly
expose the principles of the ARIANS. I shall

(9) John 8. 24.

little enlarge on this Point, There are some, who suppose that the God-Head or eternal Spirit suffered as God, and others, who hold CHRIST to be a created Man, taken into a divine Union with the God-Head ; by which the World is redeemed. Now the former of these are impossible to be right ; and the latter are bordering on the ARIANS Ground. But some will say, that altho' I hold CHRIST to be a created Man, yet I cannot see, how I do in the least Border on the ARIAN Principles ; for when I speak of CHRIST being a created Man, I mean his Humanity being a created Man, but not his divine Nature ; and that created Man taken into a vital and inseparable Union with the God-Head ; and thereby made capable of redeeming the fallen World. Now let me ask my dear Reader, what differs such an one from the ARIAN'S CHRIST ! You say that you mean his Humanity to be a created Man ; pray what else could be created ? The ARIANS and SOCINIANS would not presume to say, that the DIVINE BEING or the God-Head, that supported the Man, was created, and if this be the Truth, that what you call the Man CHRIST was a created Man, then why would not any Man ;

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Man; that was without Sin be a compleat Sa-
 viour for a fallen World? Well but I am
 surpris'd; saith one, at this Construction put
 upon my Principle, or upon what I have said.
 Why my dear Reader, you have Reason to be
 surpris'd, when such a Principle is discovered
 in you, but not on the Construction that I have
 put thereon; for what I have said, is no more
 than a reasonable Consequence drawn from your
 own Principle: Tho' perhaps you will reply again,
 that you do not hold, that a Man can redeem
 the World; for you hold this Man to stand uni-
 ted to God, and therefore the whole God-HEAD
 is employed. And pray, dear Reader, does not
 the ARIANS and SOCINIANS say the same? For
 they do not presume to say, that God left this
 created Man to redeem the World of himself
 without God; and as for his Union to God,
 is not every true Christian in the same inseparable
 Union?(r) And therefore it is evident, that
 every true Christian, when they are compleatly
 sanctified, would be as compleat a Saviour for a
 fallen World; for they all being united to God

(r) Rom. 8. 38. 39. John 14. 26.

the whole God-Head might as well be employed for the Support of the one as the other. Now let me ask you, would not the worshipping of such a Saviour be gross Idolatry ? Tell me then, saith one, what Manner of Person he was, that suffered and died for our Redemption ? For you have already said, that those, who hold that the **ETERNAL SPIRIT**, or **GOD** as **GOD** suffered and died, are far from the Truth. True, dear Reader, they are as far from the Truth, as they would be to say, that **GOD** might cease to exist. For if the God-Head, as **GOD**, was subject to pain and Torment, or could suffer any Death ; then he is not self-existent : and therefore may cease to exist. But perhaps you will say, that the Word of **GOD** speaks of his being grieved to the Heart, and repenting in his Heart, &c. (1) which seems to signify His being subject to Change or Pain ; as Grief, tho' in the smallest Degree, is Suffering and Pain. To which I answer, that with Regard to **GOD**'s speaking of his^s Repentance, or being grieved in his Heart, instead of being made so bad a Use of, as to charge

(1) Gen. 6. 6.

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God with being changeable, and subject to Grief and Pain, ought to be looked upon as an unparalleled Condescension to the poor fallen World : For had God expressed himself in Language like himself, we should for ever have remained Strangers to his Meaning, by reason of our Ignorance and Nothingness ; and therefore, in infinite Condescension, he stoops to converse with poor fallen Mortals in their own Language. Now, dear Reader, if you have any Thirst for Light in this important Point, you must banish all Thoughts of REDEMPTION by any created being, or of a Possibility of the least Degree of Pain, Torment, Grief or Sorrow in the God-Head, as God, without Incarnation, and then I hope, in a few words, to be instrumental of offering you some Light : for which end I me intreat you to receive the following Truths. First, that the fallen Party is Man, and the Party fallen from is God. Secondly as Man cannot be restored by Man, he must be restored by God himself. And Thirdly that God's barely saying that He would forgive the Offence done to His Law, or that He was not angry with guilty Man,

&c.

God

&c. would be of no Benefit to him, (as has already been proved) And Fourthly, that whoever undertakes to redeem this fallen World, must do it by Suffering and Death; and that God as God, is not capable of that Suffering and Death, which is required. And therefore fifthly and lastly, that God himself steps down into such a State as to become capable of his suffering and Death for the fallen World.

BUT now the Question may be asked by some, why there must be Suffering and Death for Man's Redemption. I answer, for the same Reason as God declares, that the Wheat that is sown cannot be quickened excepted it die.(t) It has already been proved that Man is dead; and as he is thus dead, nothing can do him any good, but that which tends to quicken and restore him to Life; which the dead Man himself cannot do: Therefore God must come into this dead Man by his Incarnation. And herein we see that infinite Love and Condescension of the Deity to a fallen World: That when He saw poor fallen Man in such a miserable and helpless Condition,

(t) 1 Cor. 15. 36.

that no one could administer any Relief, but Himself; nor He himself without suffering in their Behalf, which he could not do, without stepping down into such a State of Abasement, as to take on himself the Nature of fallen Man. For as it is Man, that is in a fallen State, God must likewise be Man to redeem him. And here I would have my Reader observe, that I do not mean, that He took on him a Man, for that is the very Doctrine I deny: But I say, that God took the Nature of Man; *that is to say*, God himself became like Man; and if you think that this is a rash Expression, or a strange Conception of God; let us hear what is said by invariable Truth itself. (u) "For as much then
 " as the Children are Partakers of Flesh and
 " Blood, He also himself took Part of the same,
 " that through Death he might destroy him, that
 " had the Power of Death, that is the Devil." And thus we may see, that God did not create or borrow a Man to be supported under the Weight of the fallen World; but He himself took on him our Nature, and became Man, as

(u) Heb. 2. 14.

none but he could lift the miserable World out of its fallen State : And therefore saith He, " O ISRAEL, thou hast destroyed thyself, but in me " is thy Help found." (v) He does not only say by me is thy Help, but in me : Yea is not this Truth, that CHRIST was really the Son of God, and God himself, as clearly exprest, as any Thing in the whole Word of God ? And is it not as far from being denied, as that ISAAC was the Son of ABRAHAM ? The Word declareth, that he was, and that DAVID was the Son of JESSE. And doth not the same Word of GOD expressly say, that CHRIST was the Son of GOD. (w) And that GOD so loved the World that He gave his only begotten Son. (x) Now if he had borrowed a Man or created a Man, then with what Propriety could he say, that he had given his only Son, and sent his Son to die. But lest some thirsty Reader, that was thirsting for Light might still be some thing in the Dark in this Point, How the Son of GOD could suffer and die ; since he could not thus suffer as GOD : I will endeavour more clearly to exprefs myself again on this Point,

(v) Hos. 13. 9. (w) Matt. 3. 17. (x) John 3. 16.

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by speaking in behalf of God. When He saw the World in its miserable fallen State ; as if He had said, my new made World is now fallen " into such a deplorable Condition, that no one, " but myself, can possibly afford them any Relief neither can I, in the Nature of Things, " ever restore them, but by suffering Death ; " which as God I cannot do ; nevertheless, I " can in infinite Wisdom take upon me their " Nature, and will in infinite Love and Pity " condescend, to step down myself into such a " Capacity and Station, as to be like Man and " become capable of suffering and Death for " them ; that I may restore them to myself, " from whence they have fallen." And now if my dear Reader should imagine, that this is a deviating from the Truth ; or that I have not done the Word of God Justice ; we will hear what the Word expresses of itself without any Exposition, *Sacrifice and Offering, and Burnt offerings and offering for Sin thou wouldst not, neither hadst Pleasure therein, which are offered by the Law : then said he, Lo, I come to do thy Will* O God, (y) What can be more clearly expres-

(y) Heb. 10. 8. 9.

fed? He doth not say, I will send, or command
 to be done; but Lo I come. But some perhaps
 will now say, if this be the Truth, that He,
 that suffered and died on Mount Calvary, was
 not a created Man; what shall I understand by
 His being so often called a Man, and of his ha-
 ving a Soul, &c? To which I answer; think
 not, Dear Reader, that I am about to wrest those
 Words, or to deny or be offended at such Titles;
 by no Means for when God became incarnate
 he was really Man, but you must observe, that
 there is no such Word, as his being a crea-
 ted Man; and where the Scripture speaks of him
 as Man, or of his Soul, &c. I think no one can
 understand any thing else but God's Incarna-
 tion, or the incarnate State of God, and if he
 became Man, he certainly must have Body, Soul
 and Spirit; and which is as clearly demonstrated
 by God himself, as can be expressed. "Unto us
 " a Child is born, unto us a Son is given, and
 " the Government shall be upon his shoulder,
 " and his Name shall be called Wonderful, Coun-
 " sellor, the mighty God, the everlasting FA-
 " THER, the Prince of Peace," (z.) And this is

(y) Mat. 9. 6.

that

that Mystery of Mysteries, God manifested in the Flesh : (a) This is the Eternal Word become Flesh, and dwells with the Sons of Men : (b) this is He, that was made a Curse for us, who hath born our Grievs and carried our Sorrows ; this is He, that had the Weight of the fallen World upon his Shoulders, and was pressed, as a Cart is pressed with Sheaves. (c) This is He, that groaned upon Mount Calvary, and shed his vital Blood for the Sins of the Ungodly, to redeem to himself a peculiar People : And this is He, that will one Day appear in all his Glory, to judge both the Quick and the Dead, Saints and Sinners, Angels and Men : This is the only Name by which Salvation is to be found ; and this is the CHRIST, that I desire to proclaim to my Fellow-Mortals, until my expiring Breath ; and this is the Doctrine, which by his Grace I am willing to Seal with my Blood. Think Now, dear Reader, how unspeakable was the Condescension of the Deity, to become Incarnate, suffer, and die, for the fallen Race of ADAM : Not as is held forth by many, to appease any

(a) Pet. 3. 16. John 1. 4. (c) Amos 8. 13.

vindictive Wrath, or satisfy any incensed Justice
 in the Deity ; but to die wholly in, & for, the
 fallen Race ; to remove Wrath, and Hell, and
 Ten Thousand Disorders from them. A Won-
 der, of Wonders ! Be astonished O Heavens,
 and rejoice O Earth ! For JEHOVAH himself is
 become the Sinners Friend. And Awake, O
 Angels, and Archangels, with joyfull Surprise !
 When you behold your Creator become an In-
 fant of a Spang long : and thus vailed with a mor-
 tal Frame suffering for a rebellious World, to
 redeem perishing and immortal Souls, and unite
 them to your angelic Band !

And Wonder O ye Saints with Joy, and shout
 forth, the Wonders of an incarnate God, and
 spread, O spread, His Name from Shore to Shore !
 And awake, awake, O ye careless & secure Mortals,
 for the Sinner's Friend is groaning beneath your
 Guilt ! Rouse, rouse ye Men of Pleasure, ye
 sordid Souls, tied down to the bestial, transitory
 and infernal Enjoyments of this ensnaring World :
 O be intreated to arise and sleep no longer !
 Mount SINAI roars after you, Hell threatens,
 Destruction yawns, and the bleeding Son of God
 invites you to flee from the Wrath to come ; and

take up your Abode in the Arms of redeeming
 Love! Leave, leave ye cold-hearted Formalists,
 leave your Dependance on those barren Mountains
 of Morality, and feed no longer on Husks, but
 away to Mount MORIAH, to the Bread of Life,
 and receive a compleat and living Saviour in the
 Arms of Faith! And O ye mourning Souls, ye
 wounded Spirits, who groan under a Load of
 Guilt, bowed down with Sin, and bordering on
 the black Gulph of Despair. Hark, hark the glad
 Tidings of a Saviour is come! **God** himself has
 become your Friend; the Foot of his incarnate
 Love has stepped on your guilty World, and his
 Bowels are yearning over dying Men, with his
 Arms extended for your Salvation. Turn, turn O
 ye Prisoners of Hope; turn ye to the strong Hold,
 while it is called to Day, while the **LAMB** of **God**
 takes away the Sins of the World: Behold he tra-
 vels up & down, from City to City, from Village
 to Village and now stands at your Door, intreat-
 ing an Admission, till his Head is filled with the
 Dew and his Locks with the Drops of the Night!
 Consent, consent O Sinner, & the Match is made
 between **CHRIST** and your Soul for ever! Be-

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hold, behold, the eternal KING of KINGS has become an Infant of a Span long, and suffers not only on Mount CALVARY; but has been suffering among the Sons of Men since the Foundation of the World: (d) And is still labouring with the Power of his Incarnation thro' all the fallen Race, striving Night and Day to redeem immortal Souls from eternal Sorrow. Fear not, fear not, faith the heavenly MESSENGER, for behold, I bring glad Tidings to you and all People. (e) Tidings of great Joy indeed! Arise, O ye perishing Mortals and strike that well deserved Note, once sung for you by the heavenly Hosts: GLORY to God in the Highest! PEACE on EARTH, and Good will to Men! (f) Bow, Bow, O ye Kings of the Earth, your lofty Heads and submit your Crowns at the feet of KING JESUS. Receive, O Nations, Kingdoms, Towns, and Villages, the heavenly Visitant! For behold, the desire of Nations is come! Clouds, Winds, and Storms; Rocks, Hills, and Vales; Fire, Air, Earth, and Water: shout forth the REDEEMER'S Name, from Pole to Pole, Ye flying Fowls of the Air proclaim the Incarnation of your Crea-

(d) Rev. 13. 8. (e) Luke. 2. 10. (f) Luke 2. 14.

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tor. And shout ye howling Tennants of the
Wood the Wonders of his Name. While all
the Inhabitants of the Watery Deep at the Name
of JESUS shake every Mansion of your boiling
Flood. And O, ye flaming Armies around
the eternal Throne, strike with sacred Flame,
that Note! That most exalted Note too grand
for mortal Strains. And soon, ah soon, I
trust thro' boundless Grace; with you to bear my
Part in that immortal, and exalted Strain! ALL
GLORY TO THE LAMB.

CHAPTER VI.

*How the Sinner is restored by CHRIST and made
Partaker of REDEEMING LOVE.*

I Have in the foregoing Discourse endeavoured
to shew something of that glorious Way of
Life and Salvation, that has been opened to the
fallen World by the Son of God; but know-
ing that Thousands may still live and die in their
Sins, altho' so much has been done for their Re-
demption, and believing there are many who live
in a Land of Gospel-Light, and are called Chris-
tians, who will readily give their Assent to
what has been said; and yet go down to the
Grave utter Strangers to REDEEMING LOVE, I

shall now speak something on the Application of this glorious Plan to Individuals, viz. How a Sinner is thereby restored to GOD from his fallen State, and made Partaker of EVERLASTING LOVE. And being now on a Matter no less important, than that which infinitely concerns all the Sons & Daughters of ADAM; I shall a little enlarge on the miserable Deception of Thousands in this important Point; neither can I forbear to grieve, while I consider, so many of my poor Fellow-Mortals are thus, even in a Land of Light, unhappily deceived, and thereby irrecoverably ruined; who will pretend to believe in CHRIST, and hold forth the absolute Necessity of falling in with the Plan of Salvation, and yet perish to all Eternity. And now we may reasonably suppose, that as all Mankind stand in a Probation-State, they may be rationally convinced of many important Points, and yet not redeemed. They have a Conscience, that informs them something of the Difference between Good and Evil; and the Spirit of GOD repeatedly striving with them, they are doctrinally convinced, that they are born to die, and that they are in a fallen State: that they are guilty of Sin actual and original? that they

they need a Pardon and an Interest in the Fa-
 vour of God. But all this may be without a Di-
 vine Change in the Heart. They will say, that
 they believe that CHRIST died about Seventeen
 Hundred Years ago, to redeem even the worst
 of Sinners: And vainly imagine, that all that is
 now necessary for their Redemption is to fall in
 with, and practise such and such external Obser-
 vation; as they hear, are appointed by him to be
 observed in his Church: And being thus ration-
 ally convinced of those External, they are bap-
 tised with Water in the Name of the Trinity,
 They refrain from all gross Out-breaking and De-
 bauchery, and may join with some Church or
 People, that are called Christians, and declare
 themselves to be of the same Principle, attend the
 House of Worship once or twice a Week, pay
 considerable for the Support of the Ministers, are
 very liberal to the Poor, spend once or twice a
 Day some Time in private Devotion, seem to be
 zealous in Prayer, both in public and private,
 may think they do much good in their Day and
 Generation, and bear the Name of a Christian
 with many around them: They may appear great
 Advocates for Morality, and very zealous for their
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ministerial Rites and Externals of the Church; yea, they may do all this and much more, and yet have no Lot nor Portion in CHRIST's spiritual Kingdom, being still in their fallen State of Death and Darkneſs, wholly labouring on the Covenant of Works, and finally ſink into eternal Perdition. (*d*) And O! What a fatal Miſtake is this, to live ſo near the Gates of Redemption, to die without much Concern, and go to Hell at laſt! There are others, who will more ſtrictly hold to the Neceſſity of the New-Birth, and declare that Salvation is only by Free Grace: But then, ſay they, the Work of Grace is ſo gradual, and imperceptible, that a Man may be in a ſafe State; viz. be born again, and not know it: And will ſay, that their being influenced to the Externals of Religion, their having ſo great Deſires to forſake Sin and become Chriſtians, their having got ſo much the Victory over the Powers of Corruption, as to refrain from any Out-breakings, and being ſo much affected under the public and private Means of Grace, is as great an Evidence of their being born again, as they can ever expect to

(*ii*) 1. Cor. 13, 1, 2, 3.

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attain in this World; and so flatter themselves, that they are ingrafted into CHRIST the true and living Vine, when they were never cut off of the old Stock: And therefore not knowing the Righteousness that is by faith, they are going about to patch up a righteousness of their own. (e) And it may be said (tho' with Grief) of such People, that they go a tiresome Road to Hell: For they have so much, of what they call Repentance, Obedience, Self-denial, Duties & good Works, that they have wholly barred true Faith and a living Saviour out of Doors. And I have Reason to fear; there are many more, who seem to have such an Aversion to the Pharisee, that they will plunge themselves into eternal Ruin on the other Hand. Having a doctrinal Knowledge of Salvation by Faith, they vainly imagine they have fallen in with the Truths of the Gospel, and have embraced a Saviour; when they have only a stupid Assent to the Word of God and his Promises; They say they believe in CHRIST, and expect Salvation by free Grace alone, and so with an Expectation of Escape from Misery to Happiness, and by the Transformation of the grand Adver-

attain

[e] Rom. 10. 3.

fary,(f) may have their animal Spirits animated even to some Transports; when, at the same Time, they are utter Strangers either to CHRIST, true Faith, or a Principle of DIVINE LOVE: And these have neither Faith nor Works. They say, they have taken hold of the Gospel Plan, and depend on the Word of God; when it is very evident, that the Power of the Gospel and the Word of God have never taken them up; for they remain still in a deep Sleep, dead in Trespases and Sin, and their Souls not being quickened, nor restored from its fallen State to God, are still Spirits of Darkness, and if their Light be Darkness, how great is that Darkness,(g) and these may be so fatally imposed upon by the grand Adversary, and the Deceitfulness of a treacherous Heart, as not only to fall short of all the Privileges of the great Redeemer, but likewise die like Lambs without Fear or Distress;(h) flattering themselves with the Expectation of everlasting Happiness; when at the same Time, they are on the Brink of Hell, plunging themselves into irrecoverable Despair; and thus I have Reason to fear, that the greatest Part of the World of Mankind,

[f] 2. Cor. 11. 14. [g] Matt. 6. 23. [h] Psal. 73. 4.
even

even of those, who bear the Name of Christians;
are fatally deceived, and will at last be found as
miserable as the professed Infidel.

Lo ! How they crowd with panting Breath

The broad descending Road,

That leads unerring down to Death ;

Nor Miss the Dark Abode.

Thus, while I drop a Tear or two

On the wild Herd, a noble Few

That dare look upward and pursue

Th' unbeaten Way to God.

D. WATTS.

YET, blessed be God, there is a Number, that
hear the Voice of the Son of God, and hear so
as to live; which I shall now endeavour to
speak of, and shew how they are thus brought to
the Privileges of the Son of God, and made Par-
takers of everlasting Love by the great Restorer
of Mankind, together with a few Words on the
Nature and Fruits of that living Principle in the
new-born Soul. And now I must refer my Reader
to a Review of the Position, that we left all Man-
kind in, in one of the foregoing Chapters, viz.
held up from an irrevocable State by the incarnate
Spirit of the Son of God, with an animal Body

in an animal World, capable of consenting to REDEEMING LOVE: But when I speak of this Power to consent, I would not be understood any such Power in the Nature of fallen Man by no Means, because fallen Man left to act like himself, would immediately be a Blasphemer; but you must understand him to be held up in that Capacity of consenting, and made capable so to act by the Seed of the Woman, or by the Spirit of an incarnate God.

Upheld by me yet once more he shall stand

On even ground against his mortal Foe.

MILTON.

BUT least some should yet be so far from understanding me, concerning this Power of consenting, as to imagine that I am bordering on the ARMINIANS Ground, or that I am giving proud Man some Room for boasting, I shall a little further enlarge on this Point. First I might border on the ARMINIANS Ground, if I should hold any such Power in fallen Man; but I have already and repeatedly proved, that the Nature of fallen Man is so far from being any way helpful to Redemption that if he was left to act himself, he would be but a growing Blasphemer: But infinite

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nite Mercy by the Incarnation of God has stopped
 him from acting and ruining himself, and put him
 in a State of Probation. Secondly, it is self evident
 that this Spirit or Power of Consent cannot
 be for the building Man up in himself, for that
 is already Man's only Ruin: For it is clearly
 proved already by the Word of God that the
 whole of Man's Ruin and Misery, consisted in
 his falling out of God, into himself; and there-
 fore there can be no possible Redemption but his
 being redeemed out of himself back into God
 again: And this Spirit or Power is for that very
 End not to bolster him up in himself, but to
 bring him down, and out of himself, *that is to*
say, convince him of his lost undone Condition,
 and his utter Inability of helping himself, which
 I dare say, you will acknowledge is the only pos-
 sibly way for him ever to be redeemed. And
 now I think you must of Course be convinced that
 this power or Spirit is so far from helping him to
 boast, that it is the only possible way to keep him
 from boasting; and so far from building him
 up in himself, or lean him towards the ARMINI-
 AN, that the very End and nature of it is wholly
 the reverse, Yea the only way to bring him from
 it, for the more he opens the Door to receive that
 Spirit

Spirit and Light, the less Room he has to boast; because he is more and more convinced of his lost State, Nothingness, and Inability to help himself. And here you can but be convinced of the Truth of this, because you see there is no Possibility of Redemption any other way; for his rejecting this Spirit or Light keeps him ignorant of his helpless undone Condition, and supports the boasting of proud self; whereby he is kept from any Possibility of being helped. But the adhearing to this Spirit, or receiving this Light doth of Course more and more administer Conviction, and the more he receives of this Spirit and Light the more Room there is still to receive, and thus much of this convicting Spirit he must certainly consent to, and receive, as wholly to convince him of his lost Condition, and utter Inability of helping himself, and when thus convinced; surely you must acknowledge, that he is so far from any Room for boasting, that he is obliged to cry out as sinking PETER, (e) LORD save me or I sink, for the only possible Remedy that he can now have is to cast his helpless and condemned Soul on the Riches of free and unbounded Grace

(e) Matt. 14. 30.

in the Great and compleat Redeemer. And now you may understand what is meant by those much disputed and much abused Words, "the true Light that lighted every Man that cometh into the World."*(f)* And again, "the Spirit is given to every Man to profit withal;"*(g)* for altho' the refined ARMINIANS have made use of them to build up proud Man within himself; yet it is very evident that it was to bring him out of himself, and that all Mankind might be in a Possibility of Redemption if they did not reject it. And now between those two Extremes I cannot give you a more clear Description than the Conduct of ZACCHAEUS, and the Dealings of God with him :*(h)* You remember, that when he wanted REDEMPTION, or to see CHRIST, he begins to climb up; but the Voice of God was make haste and come down. And thus you see how far all the World of Mankind is held up from their own Hell, and with REDEEMING LOVE at his Door. For if Man was not held up with such a Power, and in a Capacity of consenting to Redemption, he must un-

(f) John 1. 9. *(g)* 1. Cor. 12. 7. *(h)* Luke 19. 4, 5.

avoidably sink into an irrecoverable State, because it has already been proved he could not be redeemed but of Choice; therefore infinite Goodness holds him in such State, and capable of being redeemed: For with this Power, he is capable of receiving that offered Light, necessary to convince him of his helpless, lost and undone Condition as before observed, and then to consent to a compleat Redemption by CHRIST: And yet not, as some vainly imagine, by something in the Soul, that grows up into Salvation by Degrees, or a gradual Conversion. For if that was the Truth, that Sinners grow up into Christians gradually; then we must not only believe in a Purgatory, but in a great Variety of Places and Stations, part Heaven and part Hell: For as Men die in all Periods of Life, from an Hour to Threescore Years and Ten, some would just be beginning to be Christians, some a quarter finished, some half done, some three Quarters, and perhaps here and there one, who had been very industrious, and had arrived to a very old Age, might be wholly finished, which would be not only insipid but ridiculous to assert. But as I need not spend much Time to refute such groundless

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& unscriptural Principles, I shall therefore proceed further to consider this Point now in hand, viz. How the Soul is restored to God, and who is restored. And first, how the Spirit of Darkness, Wrath and Malice is restored to God from whence it has fallen; that it may again become a Spirit of LIGHT and LOVE.

AND NOW my DEAR READER, if you would receive any Light on this Point, you must know, that it is not the Greatness of a Man's Sin, that will keep him from thus being redeemed; neither is any one redeemed, because his Sins are less in Number; but it is according as he forsakes or retains this World, or himself into which he has fallen. For as the Death of Man was caused by his falling from God in Love with this World; so he can never be restored to Life, but by returning back from this World to God again, neither is there any other Redemption: therefore it is, that the great Redeemer would so often inculcate the absolute Necessity of forsaking all to follow him, ⁽ⁱ⁾ and declares that his Kingdom is not of this World: ^(k) He doth not say, that one Man

(i) Mark 8. 34. 35 (k) John 18. 36.

may be redeemed, because his Sins are small, and another cannot, because his Sins are great : We hear nothing of all this in all his preaching, but we may repeatedly hear him positively declare the Impossibility of Redemption, while attached to this World, & that no one can ever be redeemed until all is forsaken. (1) For as long as Man is seeking or expecting of Happiness in this fallen World, his Mind is chained down to his fallen State, and cannot be restored : Therefore the great Work of the Spirit of God is as before observed, first to bring the Man to a Sense of his fallen Condition, and the Impossibility of Happiness or Redemption, while in Love with the Enjoyments of this fallen World : Neither can he be restored, until he is thus convinced. Therefore altho' the Work of Conversion is instantaneously, yet the Work of Conviction may be gradual ; for Conversion is a Union of the inner Man to CHRIST, or the turning of the inmost Soul, after God ; but the Work of Conviction is only the bringing the Sinner to a Sense of its fallen, helpless and deplorable Condition : And when thus convinced, if a Surrender is made of Soul and Body, and all

(1) Luke 14. 27. 33.

his Concerns into the Hand of the great Redeemer the Union takes Place between CHRIST and the Soul, and the rapid Will is turned after God, nor can the Soul be in a safe State till then.

WELL, but I am surprized, saith one, at this, that there is no true Religion, but by a vital Union to CHRIST; for I was in hopes, that what I had done outwardly, would have been of some Service to my Soul. You will be more surprized perhaps, if I should tell you, that many have thought the same, that are now in Hell: But you may take it for a Truth of no less Importance, than the everlasting Concern of your precious and immortal Soul, that without this vital Union to CHRIST, and the Turn of your inmost Soul after God, all your external Matters will prove abortive, and your Hope is but the Hope of the Hypocrite, and will unavoidably prove your eternal Ruin.

BUT as I have made something of a Digression from the Matter now in hand, I shall return to enlarge. And as we have thus seen Man in a State of Probation, standing with REDEMPTIVE LOVE at his Door, yea and as far in as it can get in without his Consent; we may be the better

I

informed

informed of the Nature of his Recovery, by attending to what is said by the Great REDEEMER himself. " Behold, saith he, I stand at the Door " and knock ; if any Man hear my Voice, and " will open the Door, I will come in and sup " with him, and he with me." (m) As if he had said, I am now about to deliver a Matter of no less Importance, than that which immediately concerns your eternal Happiness ; therefore be intreated to attend, take Notice, or observe, what I am about to express. " That I the great Restorer " of Mankind stand waiting, Day after Day, at " the Door of Conscience my Vicegerent, and " knock to quicken, alarm and convince you of " your fallen and deplorable Condition : " therefore if any Man, Jew or Gentile, bond or Free, Male or Female, old or young, rich or poor, none excepted, (n) will hear my Voice, adhere to the Dictates of Conscience, and the moving of my Spirit, and will open the Door, only consent to give up all without any reserve, or Expectation of Help from any other Quarter, and will receive me for his GOD, his Prophet, his Priest, and his King ; his present and everlasting

(m) Rev. 3. 20. (n) Gal. 3. 2. .8

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Portion ; I will come in : Nothing shall hinder ;
 neither the Greatness of his Sins, nor the Strength
 of his Enemies ; for my Delight is with the
 Sons of Men : (o) Therefore only consent, and
 the Work shall be done. I will take Possession
 of the inner Man, unite you to myself, will sup
 with you, and you with me ; will give you the
 communications of that DIVINE LIGHT & LOVE,
 which you have lost by your Fall. And now
 to be more plain in this important Point still
 (as I would be understood by every Reader) I
 will endeavour to speak of the Operations of the
 Spirit of God, in redeeming this lost Soul from
 it's fallen State, as it may appear to them while
 under the Work ; which is first to convince of
 Sin, that is, sets them in Order before him, both
 Actual and Original ; and this with such Power,
 that the Sinner not only hears of his being a
 Sinner, but feels it in his own Soul : He is con-
 vinced of his lost and undone Condition in his
 own Conscience, without having any Claim to
 God's MERCY or the least Favour from his
 Hand. He is so convinced of his helpless Con-
 dition, that he finds his utter Inability, either to

(o) Prov. 8. 31:

obtain Relief for his perishing and immortal Soul, or to extricate himself out of that deplorable State of Sin and Misery, which he is now convinced that he has plunged himself into. He has long been trying perhaps to recommend himself to CHRIST by Repentance and Humility ; he has been labouring with Prayers and Tears to love God & Holiness, to hate his evil Ways, and be sorry for his Sins : But the Spirit of God has now wrought so powerfully on his Heart, that he appears worse than ever : He finds his Heart is hard, and his Will stubborn : His Nature is at Enmity against God, and all that is good, and perhaps filled with blasphemous Thoughts against God and his Ways : He has long had a secret Hope, that he should be yet more prepared to receive CHRIST, but now all these Hopes fail ; and he appears more unfit than ever : He has sometimes, under some agreeable Frames, thought himself almost through, and so would rest on them ; but now ; he appears so vile, that Conversion seems at a greater Distance than ever. He is like a Man lost in a Wilderness, who has been trying every Path he could find in Hopes to find the way out ; which instead of leading

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leading him out, has got him more lost & entan-
 gled than ever. He has tried every possible Way,
 to flee from the Wrath to come, & to recommend
 himself to CHRIST, or to prepare to be conver-
 ted, but now all appears in Vain, and he finds
 no way to step another Step, and all his Suppor-
 ters are now gone. He sees that to fly from his
 Guilt and Misery is impracticable ; and to re-
 form or make Satisfaction, as much impossible ;
 and therefore like the four Lepers at the Gates
 of SAMARIA (p) he is determined to try the last
 Remedy ; for to stay where he is, is certain Death,
 and to return back unto his former State of Secu-
 rity, will be Death, and therefore, altho' he cannot
 see, that CHRIST has any Love for him, or Pi-
 ty towards him ; neither doth he see, whether He
 intends to have Mercy on him or not ; yet, he is
 determined, to cast himself at his Feet, and trust
 wholly to his Mercy, and Free Grace for Salva-
 tion ; and cries out with the trembling Leper. *Lord
 if thou wilt.* (q) And when he is thus brought
 to a Sense of his Condition, and is willing to be
 redeemed out of his fallen State, on the Gospel-
 Terms, viz. to forsake all, with the Intent of his

(p) 2. Kings 7. 3. 4. (q) Mark 9. 24.

Mind turned after God, panting after Redemption from his fallen State, and depends wholly on the Mercy of God thro' JESUS CHRIST; then the REDEEMING LOVE enters into his Soul; CHRIST the Hope of Glory takes Possession of the inner Man; and altho' some, by Reason of Fears and strong Temptations, may not be so sensible of their Conversion the very same instant, Hour or Day of their Union to CHRIST; yet they will soon receive an Evidence of their Redemption from Death to Life, by the sealing Evidences of the Spirit: (r) They will find the Burden of their Sin gone, with their Affections taken off of this World, and set on Things above, with their Hearts oftentimes drawn out after CHRIST, under a feeling Sense of the Worth of his REDEEMING LOVE; at the same Time, with a Sense of their own Vileness, and the Vanity of all Things here below, together with the Worth and Sweetness of heavenly Things, and the Amiableness of the DIVINE BEING, they find an encreasing Thirst after more Liberty from Sin and Darkeness, and a continual panting after the Enjoyment of God, and a Likeness to the meek and lowly SAVIOUR;

(r) Rom. 8. 16. 1. John 5. 10. Rev. 3. 20. John 7. 38. 39. Chap. 16. 14.

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for their Hearts, which before were set on Things below, are now set on Thing above.

Now, Dear Reader, be assured, that there is not one Spark of true Religion in all the Externals, that ever were performed by Man, without this vital Union to the Lord JESUS CHRIST: Therefore how groundless and dangerous, as well as unscriptural, is the Dependence on any Externals for Salvation; since all Religion is a Work of the Holy Spirit on the inner Man? Neither need we say much to prove, that a true Principle of DIVINE LOVE will produce an external Conformity to the Ways of GOD: For it is as certain that this internal Work of the Spirit of GOD will reflect a chearful Conformity to the Externals of Religion, as a Fire will reflect Light. Therefore, saith the Apostle, "If any Man be in CHRIST, he is a new Creature. Old Things are done away, and all Things are become new."⁽¹⁾ That is, they are so far redeemed out of this World, as to have their Hearts and Affections set on Things above; and therefore altho' they may remain in this World a few Years, bearing about a Body of Sin and Death: By

(1) 2. Cor. 5. 17.

which Means, they are sanctified but in Part, and exposed to many Snares; yet they have not their Life and Enjoyment in the Things of this World: For their Lives are hid with CHRIST, ^(t) and therefore they have here no continuing City, but are as Pilgrims and Strangers seeking a better Country, which hath Foundations, whose Builder and Maker is GOD. ^(u) "Foxes have Holes, and the Birds of the Air have Nests" (saith the great REDEEMER) but the Son of Man "hath not where to lay his Head." ^(v) Not only that Particular Body of CHRIST, that was on Earth Seventeen Hundred Years ago, but likewise the Spirit of the Son of Man in the Souls of all his Children hath no Place of Rest, or Abode in this World: For CHRIST did not come down to this World, to make his People happy in their fallen State, or to mend & patch up their Disordered World, but to redeem them out of it; and declares himself, "that his Kingdom is not of this World," ^(w) and therefore, whoever presumes to name the Name of CHRIST, and call themselves Christians: (altho' they may pre-

(t) Col. 3. 3. (u) Heb. 11. 10. (v) Matt. 2. 20.
(w) John 18. 36.

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tend to be born again) if their Hearts and Affections are not redeemed, but are still going on in the Pleasures and Enjoyments of this fallen World, will unavoidably find themselves fatally deceived, and eternally ruined. I do not mean, dear Reader, only those, who are going on in carnal Security, Vice and Debauchery, without any Constraint or Reluctance; or those greedy Worldlings, like the unsatisfied Miser, which perhaps you may not be guilty of, and so flatter yourself, with a groundless Imagination, that you are a Christian, and that your State is good: But I mean those, who have their Conversation, Life and Enjoyment in this World; who find the Enjoyment of the Thing of Time and Sense to be their highest Good: For the new-born Soul is redeemed out of this World, and therefore the Food, and the Life and Enjoyment of their Souls are not in this World, but in Heaven, and on heavenly Things; their Conversation and Desires are set on things above: "For where a Man's Treasure is, there will his Heart be also" (x) and "out of the Abundance of the Heart the Mouth speaketh." (y) Therefore be

(x) Luke 12. 34. (y) Matt. 12. 34.

not

not deceived, dear Reader, respecting the State of your precious and immortal Soul : you are now acting for a whole Eternity ; and if you should unhappily build the Hopes of your everlasting Happiness on the Sand, great would be your Fall, and irrecoverable your Loss. You may practise many Externals of Religion, have some Convictions of Sin, be sometimes much affected under the Means of Grace, refrain from many Vices, and have your animal Spirits lifted up, and something transported with an Expectation of an Escape from Misery to everlasting Joy ; yea, you may pass through many Visions and strange Dreams, and yet never have your perishing Soul redeemed. Let me ask you the following Question. Where do you get your greatest Happiness, and enjoy the sweetest Moments, not only at some particular Time and Place, but Days and Hours, Weeks and Years ; or ever since you professed to be a Christian ? Is it in your Husbands, your Wives, your Children, your Friends, your Food, your Raiment, your Houses, your Lands, with any of the Pleasures of this World, and the Things of Time and Sense, which you have, or expect to have : or is it in the Enjoyment of CHRIST, the Vitals of Religion

Religion, and a feeling sense of DIVINE THINGS between GOD and your own Soul ? Pray do your precious and immortal Soul Justice, and do not give your Conscience the Lie ; and if upon a diligent and sincere Search, you find it in and after the former ; then for the Lord's Sake, and your own Soul's Sake, do not flatter yourself with the Name of a Christian ; for that is all you have : and therefore you may never expect to see GOD's Face in Love, until a Miracle of Grace is wrought upon your Heart : For the true Redemption by Christ doth not consist in all the Eternals, Promises, Resolutions Fancies, Dreams or Visions, that ever was seen or known by all the Men on Earth ; but it is a Redemption of the Soul from it's fallen State to GOD, raising the Desires and Life of the inner Man out of this miserable, sinful and bestial World, and turning it to GOD, from whence it is fallen : And therefore, every new-born Soul is daily hungering and thirsting after its original Source, viz, spiritual and Divine Food ; panting after Light and Love, from which it has been so long a miserable Deserter, and to which it is now returning ; and these new-born Souls, being united inseparably to the Lord

JESUS CHRIST, become Members of his Body. Therefore how inconsistent, GOD dishonouring, and unscriptural(z) is that Soul destroying Doctrine, that denies the final Perseverance of the Saints, and sends Men to the Covenant of Works for to confirm their Salvation.

AND thus, dear Reader, I have endeavoured to shew you how the fallen Man is redeemed from his fallen State, and restored to GOD ; which if you believe, you will not look on every one to be a Christian, that is called so. And as I have considered the man thus far redeemed, I shall now proceed to show the Nature of Sanctification ; about which many have been so ignorant as to expose themselves to great Errors : Some holding it to be something dropped into the Soul which they call Grace, that may be lost ; because it is cast into so much filth and Pollution : others holding that a Man born again is wholly a perfect Man, and without Sin. Now it is evident that these are both as far from the Truth, as the East from the West : Others there be that seem to be something free from those unscriptural Conceptions, imagine that a Man at the Hour of Con-

(z) Rom. 8. 38. 39. Heb. 6. 18. 19. John 6. 39.
 Luke 10. 42.

version has his Soul partly cleansed, or sanctified ; and then God continues to cleanse the Soul by Degrees, untill the Soul is wholly sanctified. Now if this were the Case then God would not only stand united to a Spirit that was part Devil ; but another Inconsistency likewise must appear, and that is, if sudden Death should arrest the Man, his Soul would be torn asunder, and and Part Lost ; for no unclean Thing can possibly enter into the Kingdom of Heaven. And if the Man, at Conversion was perfect ; or could as some imagine arrive to perfection in this world, they could no more be contained here than ENOCH and ELIJAH : Perfection being nothing less than a compleat Sanctification, and as for their falling from GOD after Conversion ; CHRIST has declared they can no more be seperated from him than he from his Father. (b) Yea, the very Nature of the Thing renders it impossible : For what is the Conversion but CHRIST changing, and taking Possession of the inmost Soul ; which is at the Time of the Change compleatly sanctified. And now to shew the Reason why the Man thus converted is not wholly sanctified, or without Sin,

(b) John 14. 17. and 17: 21.

I will proceed, Man in his fallen State (as has already been observed, consists of Body, Soul, and Spirit. viz. an animal, or Elemental Body, a spiritual and immortal Body, and an immortal Mind, and at the hour of Conversion, the Son of God takes possession of the inmost Soul, or immortal mind, but leaveth the fallen immortal Body in its fallen State still. (c) And now when you see this Division, you may not only understand how that, that is born of God cannot sin ; (d) but likewise what is said by the inspired Apostle to the ROMANS; I have a Law, saith he, in my Members warring against the Law of Mind. (e) Not a Law in his Mind, against the Law of the Mind : But of the Members against the Mind ; for the Mind cannot Sin ; because it is born of God, and he delights in the Law of God (saith he) after the inward Man. (f) Viz the immortal Mind that is redeemed ; and then he goes on to complain of this fallen Body of Death, which he is burdened with ; (g) which remains yet fallen, and when speaking of the same Body again, saith, he waits for its Redemption. (h) And thus you

" (c) Heb. 4. 12. (d) 1. John 3. 9. (e) Rom. 7. 23.
(f) Rom 7. 22. (g) Rom. 7. 24. (h) Rom. 8. 23.

may see wherein consists that Warfare so often spoken of between the old and new, or carnal & spiritual Man. And now what remains while mortal Life endures, is the Mortification of the old Man, which is commonly called Sanctification; and this Mortification we may clearly see is carried on by the Growth of the inmost Soul, or immortal Mind, by which Means it becomes more than a Match for the un sanctified Part; and thereby mortifies, or keeps under the Powers of Corruption that remains in that Body of Sin and Death; and this Growth of the inmost Soul consists in what is commonly called the continual Acts of Faith: But to speak more closely on the Nature of this Work, it is the quickening, stretching or growing of the inmost Soul; which our LORD himself declares to be as a Well of living Waters, springing up unto everlasting Life. (i) Yea, as the very Nature of an intelligent and immortal Spirit, is a Power of Growth, or Seed of Generation: (not of Numbers, but of Capacity) therefore it wants nothing but Room to act itself, (when possessed of the Spirit of the Son of God) For to get the Victory over all its Foes. O therefore, let me now drop

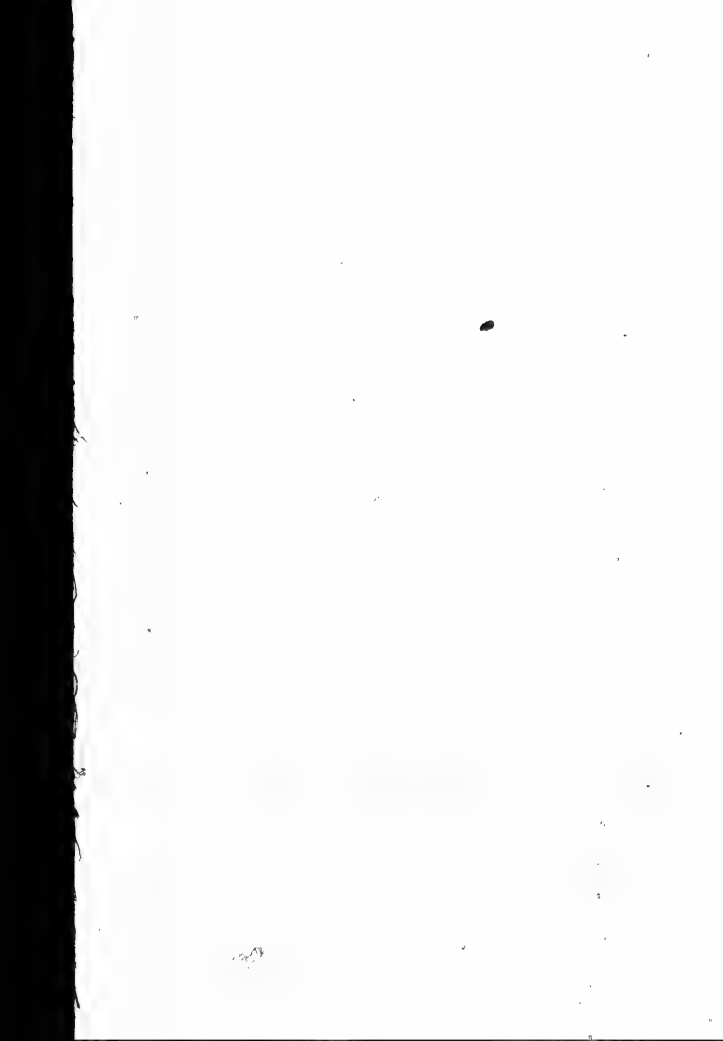
(i) John 4: 14.

one Word or two, to those happy Followers of the LAMB, who are thirsting for Holiness, and the Victory over Sin. O remember the Kingdom of God is within you, and will work its own Release, and gain its own Conquest: if it is not chained and led into Captivity by the old Man, and every Leap it gets, is so much Growth for Eternity, & every hour it is led captive, or imprisoned by giving the old Man Liberty, is an everlasting Loss. O therefore as you love your own Soul, keep under your Body. Yea, suffer me to say, starve the old Man to Death; for every Thing that feeds or nourishes that, starves and imprisons the Kingdom of God within you; that is, obstructs the Growth of the inmost Soul. But how shall I know, saith one, when I am feeding the one and starving the other? I answer infallibly, when you are nourishing a Spirit of self, and enjoying the Creature, (in ever so small a Degree) you are fighting for the old Man; but when you are after the Spirit of the LAMB, and Enjoyment of the Creator, you are fighting for the new and spiritual Man. Therefore saith your LORD and MASTER, if your right Eye, or right Arm offend you, pluck them off; tho' ever so dear to you, and
occupy

occupy till I come. Now I suppose the Question will arise, which has partly been debated in one of the foregoing Chapters : Who, or how many out of this fallen Race, are to be redeemed, or how many hath God elected ? To which I answer again, God doth elect and will save all that can possibly be redeemed. For you may remember, that it has been sufficiently proved already, that the very Nature of God, and his high Decree among all his Creatures, is a Freedom of Choice, and therefore God cannot redeem those, that will not be redeemed, or save them without their Consent.

Now, saith one, it appears to me again, that you would have me deny Election ; and then what shall I do with what is expressed by CHRIST himself ? " I pray not, saith He, for the World, " but for those thou hast given me out of the " World." (a) And besides I thought that ELECTION LOVE would have been the everlasting Song of the Saints. Well, my dear Reader, I am so far (as you shall see) from teaching you to deny Election, that I would teach you to hold it in

(a) John 17. 9.



the strongest Sense: For you may observe, that CHRIST prayed not for the World, but for those the Father hath given him out of the World. And let me ask you, who are they, but all that will, and can be redeemed out of the World; and they shall certainly be redeemed, and stand as immoveable by that ELECTING LOVE as the everlasting Hills: For if the fallen World was given to the Son of God, to redeem all that can be redeemed, and he has undertaken for that very End; then surely you may hold Election in the strongest Sense, and receive those Words, which you mentioned, just as they are expressed with all their Force. And as for your thinking, that ELECTING LOVE would be the everlasting Song of the Saints, I think so too, my dear READER, and am so far from depriving you of that Expectation, that I would teach you to strike a far higher Note on the same Theme: For the Way you expected to sing this Song, was to bless God for redeeming you, when he would not redeem others; and so your Song would be no less expensive than the charging of the Deity with Partiality: But instead of this I would teach you to sing

sing the Wonders of ELECTING LOVE, so unlimited, as to elect all that could possibly be elected, and determine the Happiness of every creature, that would be happy. But to convince you further, that I am helping you to sing ELECTING LOVE on a higher Key, than what you have been taught; let me ask you the following Question. Suppose you and your Brother were both justly condemned to DEATH; which would give you the most Cause of Love and Gratitude to your Prince, (who hath it in his Power) his granting a Reprieve to you both, or else only to you, and leave your Brother to be executed? I cannot deny, saith my candid Reader, but this is very reasonable, and I am greatly rejoiced to hear it, altho' I have long imbibed a Notion in my Head from what I have been taught, that I should have had more cause for Love and Gratitude if my Brother was left, than if he was redeemed. But there seems to be one more Difficulty in the way, which if removed, my Mind would be wholly at Liberty; and that is, if CHRIST is not only at some particular Men's Doors, (as I have been taught) but really at every Man's Door.

REDEEMING LOVE, and elects every one that can be elected: Then why is it, that the whole World is not saved; or why are some Men redeemed, when others are not? Your Request my dear Reader, well deserves Regard, and shall be answered by nothing less than the infallible Word of God; and that by way of Parable, as our Lord was wont to speak. Why saith the great Author of our Salvation: When I went out to offer REDEEMING LOVE to the fallen World, I sowed the Seed through all the Race of ADAM: (b) and those that fell by the Way-side were carried away by the Fowls of the Air; (c) those that fell among Stones, did not grow for want of Depth of Earth, (d) and those that fell among the Thorns were so choked, that they did not grow, (e) but wherever it was received without such Incumbrances, it was retained, nourished and cherished, it took deep Root and brought forth Fruit in Abundance. (f) Thus you may see, Dear Reader, that as I before declared) it is the Love of this fallen World, and the being attached to the Things of Time and Sense, that keeps precious

(b) 1. Cor. 12. 7. (c) Matt. 13. 4. (d) Matt. 13. 5. 6.

(e) Matt. 13. 7. (f) Matt. 13. 8.

and immortal Souls from being restored to God. You see, that the careless and secure Hearers of the Word were so negligent, that they let the Fowls of the Air pick up the Seed, so that they were lost; others for fear of Tryals, and to shun the Cross rejected the Word, and thus by resisting the Calls and stifling their Convictions, were lost; while others were delighted with the Love and Caros of the World, that the Word of God had no Place in their hearts, and so withered away, by which Means they were likewise lost; but there was one out of four that cast off all their Idols, heard the Word, and nourished the Spirit of Convictions; which brought them to a Sense of their lost and helpless Condition; they then cast themselves on God's Free-Mercy, forsook all, took up the Cross, and followed CHRIST and so was redeemed from their fallen State, and restored to God again. Let me now refer you to what is said of profane Esau. It is not said, that he never hath a Birth-right, but that he sold it. And for what? Why for one Morsel of Meat, which was left on Record by God himself as a solemn Warning through Generations to come. "Take heed (saith God) lest these be any Root of

" Bitterness springing up, or profane Person like
 " ESAU, who for one Morsel of Meat sold his
 " Birth-right, and ye know how that afterward,
 " when he would have inherited the Blessing, he
 " was rejected and found no-Place for Repentance,
 " altho' he sought it carefully with Tears. (g)
 Again you remember, that the Man with one Ta-
 lent was not condemned, because he had none;
 but because he did not improve it. And now my
 dear Reader, I trust your Mind must be released
 in this Matter, since it has been so evidently de-
 cided by God himself: I am faith one, so far
 convinced, that I will readily acknowledge, that
 the whole Reason, why so many fall short of Sal-
 vation, is, because they are so choaked with the
 Things of Time and Sense, that lull their Con-
 science, and reject the Spirit of God; but yet I
 cannot see the Reason, why some are more choak-
 ed with Thorns than others, or why they are so
 much more attached to the Things of Time and
 Sense, as to tie them down from Redemption;
 while others are set at Liberty, and are redeemed
 excepting it be, because that God doth not chuse
 to give them so great a Measure of his compelling

(g) Heb. 12. 16. 17.

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Spirit, as he gives the others, (as I have been taught.) Well, my dear Reader, suffer me first to show you the Impossibility of any Truth in what you say, you have been taught; and that then we will see, if there is any Light to be obtained concerning this Matter. You say, you have been taught, that the Reason why they were lost, when others were redeemed, was only because that God with-held from them that Degree of Constraint, or compelling Spirit, which he gave to the others. And so you have been taught to charge God with that, you would not be guilty of yourself; for what would you think if I were to charge you with the following Crime; viz. Seeing a Poor starving Beggar passing by your Door, (already under as much Misery and Distress as he could bear) when your Servant, who was bidden to invite him in to your Table, whispered in your Ear and told you that you had none provided for him, neither did you intend to feed him; you replied the Beggar did not know that, nor you did not intend that he ever should know, but what you was in earnest. Well, but you surprise me, saith one, for to put such a Constraint on the

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Principle that I have been taught. You have Reason to be surpris'd my dear Reader, for this is not only a Construction that I have put on that Principle; but the Principle itself, when it is only examined; for do you not say that God waits Year after Year, on the poor Sinner, calling him with his Spirit and Gospel, when CHRIST never died for him; neither does GOD intend that he shall ever taste one Drop of REDEEMING LOVE. And thus those Teachers you speak of, charge the DEITY with that Mockery, Deceit and Cruelty, which a Barbarian would not be guilty of. And now my dear Reader! Whether I should be able to offer you any Light or not, in the Matter you enquired after, would you still retain such a Principle, that not only against the plain Word of GOD charging the DEITY with Partiality, but likewise that casts such blasphemous Reflection upon him. And now you must observe, dear Reader, that as a Vessel that is turned Bottom upwards will not receive the Rain as one that is not; so I will readily acknowledge, that some Souls does not receive, what some others do, by Reason of their turning against it: But yet I would by no Means

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Means charge this upon the DEITY, or say, that he withheld any Thing from them as an Act in God, which would be immediately against the express Word of God. (b) But as the very Nature of the Thing is such, as cannot be imposed upon them against their Will; so some by rejecting may deprive themselves of that, which others may receive and enjoy; and therefore if there is any Cause, why some are more choaked with Thorns, and tied down to this bestial World, than others, the Cause must certainly be found in Man, and not in the Hands of God. And if there is any Difference in their standing or Advantages, let me ask you the following Question. What is the Cause of so great Difference as there is between an Idiot and an NEWTON, which may come from the same Womb; and another Womb brings forth Twins, the one deaf, dumb and blind, and the other with the Use of all these Senses? I trust you will not presume to say that God made them so, or was the Cause of those Disorders: No, saith one, I believe they such Things, as well as all other shocking Scenes

(b) Prov. 1. 24. Jam. 1. 5.

and monstrous Births were occasioned by the Disorders brought into the World by Sin, that woeful Rebellion against God. Well dear Reader, altho' I am not about to say, that an Idiot cannot be redeemed; yet thus far I would infer from what you have allowed, viz. If such visible Disorders are ushered into the World by Man's Rebellion and miserable Fall, it is not reasonable to suppose, that if there is not as great or greater Disorders about the inner Man, which might render the Conscience of one Man more useless than that of the other; yet by the Confusion and disorders of those Elements, which constitutes the animal Body, there may surely be such Disorders, as for some Men to be more attached to the Enjoyments of this animal World than others; yea it is not very evident, that among ungenerate Men, who are all in pursuit of Happiness in the Things of Time and Sense, some are in pursuit of it one Way, and some another; some are attached to one Thing and some to another; some whose God is their Gold,⁽ⁱ⁾ and others whose God is their Belly;^(k) some are wholly captivated with

(i) Mat. 19. 22. Psal. 52. 7. (k) Ephe. 3. 19. the

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the Pride of Life; some with the Lusts of the Flesh; and others employ every Faculty of Body and Mind in Pursuit of the vain Applauses of Mortals: Yea have you not seen the Miser's Hands trembling with old Age; and grasping of Money at the same Time? And now, my dear Reader, you need not wonder, why one is more choaked with Thorns than another; especially when you consider, that the Indulgence of any fleshly Lust increases the Thirst, and strengthens the Chains, that ties them down to this animal World. And you may likewise remember, that as soon as Man had fallen and ruined the new-made World, God immediately informs him, that these Thorns and Thistles would begin to grow (1) and which we find by woeful Experience has choaked Thousands of precious and immortal Souls from the Bread of Life. And one Thing more, I would observe, in reference to the Matter now in Dispute, namely, why some are more choaked with those Thorns than others; that is, you must consider that the Nature of Man is so contrary to the Nature of God, that when the Spirit of God is striving with

(1) Gen. 3. 18.

the Creature, it will certainly either harden or soften ; and therefore, if this Spirit is rejected, it has a Natural Tendency to harden the Creature, and seal them down to eternal Perdition : And the more this Spirit is rejected; the deeper Root those Thorns and Thistles do get. Therefore, saith God : " If ye will hear my Voice, harden not " your Hearts." (m) So that there is no Occasion to charge the Cause of this Hardness (as many do) upon God ; for by rejecting the only possible Way, that God could find out to restore them, it naturally tends to harden them and chain them down with stronger Chains to eternal Perdition : But when consented to, nourished and cherished, it shews the Creature more and more the Vanity of all Things in this fallen World ; by which Means those Thorns are rooted out, and brings them to a feeling Sense of their State and standing, and the miserable Condition in which they are in ; untill so convinced of Help and happiness failing from every Quarter, that they will try no longer in the fallen World for Happiness ; but cast themselves, with all their

(m) Heb. 2. 7. 8.

Concerns, as poor and helpless on the GREAT REDEEMER, who has long been waiting for to redeem them from their fallen State ; for so much as their Minds are emptied of this world so much the more they are panting after another. And thus, dear Reader, I have endeavoured to shew you, that instead of believing, (as many do) that the Reason why so many are lost, is only because God did not choose to elect and save them ; or that he rather chose to leave them to perish ; when He might as well have saved them, if he would. Instead of which, I say, I do not only believe ; but have sufficiently proved, that God doth, yea, that his very Nature and high Decrees are such, as to delight to do good unto all his Creatures, and flows of his Love and Goodness to all that will receive it : By which Means every Soul, that could possibly be redeemed, was given to the Son ; and is redeemed, and held unmoveable in him, by the strongest Ties of ELECTING LOVE : And that the Reason, why those, that are lost, are not redeemed, is not because that God delighted in their

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their Misery, or by any Neglect in God, God forbid ; but is occasioned by the Will of the Creature, which, instead of consenting to REDEEMING LOVE, rejects it ; and therefore cannot possibly be redeemed : and that Men and Devils that are miserable are not only the Author of their own Misery ; but that against the Will of God, the Nature of God, and the most endearing Expressions of his Love. And if this is the Case, as cannot be denied, well might the Lord, who had done all that could possibly be done to redeem Sinners, complain of them, and say, “ Ye will not come unto me, that ye might have Life.(n)

AND now consider, my dear Reader, as you must one day be accountable for the Truths you have heard, whether or not, the infinite God has not done every Thing that is necessary for your Salvation. Has He not taken all Objections, (but what you make of Choice) out of the Way ? Yea, has He not declared himself so far from wishing, or willing your Destruction, that He complains of you, for not being redeemed, and for despising of his Grace ? O ! then be wise,

(n) John 5. 40.

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while REDEEMING LOVE is at your Door, and do not ruin your precious and immortal Soul ; since GOD has been at so vast an Expence to redeem it, And I charge you in the Name of the LORD JESUS CHRIST, that you do not build up Walls of Separation between GOD and your own Souls, and then charge Him with the Cause of your Destruction : Nay take heed, that you do not harbour any hard Thoughts of GOD, or of his Dealings with you ; for such Thoughts are as Polson to your Soul, as Ratbane for your Body ; and it is what the Devil will, if possible, infuse into your Minds, and the giving way, to such Thoughts has been the Ruin of many. Rest no longer in your fallen State, for your Danger is inexpressible ! Fly therefore, fly to the Arms of REDEEMING LOVE, for all Things are ready to receive you. (o) O be convinced, that GOD has neither had Pleasure, nor Profit, in your Damnation ; but being so infinite in Love has given his own Son to redeem you out of your own Hell, and now with Bowels of Compassion waits at your Door, intreating you for your Soul's Sake to consent to his endearing

(o) Luke 14. 17.

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Charms, and be made Partaker of his EVERLASTING LOVE; and all this that he might manifest his everlasting Goodness to you. O let me intreat you, not to reprobate yourself by rejecting this ELECTING LOVE: But receive it; O receive it, that your growing, and Immortal Mind may be restored back into that infinite GOD from whence you are fallen; and forever adore him for what he is in Himself.



CHAPTER VII.

Natural Gifts, with all the Assistance of Man will not make a Man of GOD, or AMBASSADOR of CHRIST.

AS I have thus far been taking a View of Man's Fall, his deplorable State by his Fall, and his glorious Recovery by CHRIST; I shall now take some Notice of the Plan and Discipline of CHRIST's visible Kingdom, especially of his MINISTERS therein; but first endeavour to shew, who are not His, and what will not make an AMBASSADOR of CHRIST.

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to reject natural Abilities, nor human Learning, when brought in, in their proper Place (as shall hereafter be made manifest) but their being brought in, to supply the Want of Divine Assistance and Authority from Heaven, has already been the Means of largely spreading and supporting the Cause of Anti-Christ, and the fatal Ruin of Thousands, and Tens of Thousands of precious and immortal Souls; which God of his infinite Mercy grant may cease, and which, by His Assistance, I intend to bear a Testimony against during this mortal Life.

FIRST, earthly Dignity, the Esteem of Man or a conspicuous Station in the World will not make a Man of God; for if it would, then PHARAOH, AHAB, PILATE, HEROD and NERO would, all have been Men of God. Neither will human Learning or the Art of Philosophy make a Man of God; for then SOCRATES, CICERO, and all the Heathen Philosophers would have been Men of God. Neither will an outward Show of Religion, or the most close Conformity to External make a Man of God; for then the high Priests, Scribes and Pharisees, who crucified the LORD OF GLORY

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GLORY, would all have been Men of GOD: And SAUL when persecuting the Church, (p) would have been a Man of GOD. Neither can any Licence from, or Imposition of Hands by any Society of Men, Ministers, Bishops or the Pope himself make a Man of GOD; for if it would, then the Pope with his Cardinals, Bishops and Friars are all Men of GOD, or Ambassadors of CHRIST; for they are all brought in by the most exact Order of Men. Now all these Qualifications are so far from making them the Men of GOD, or AMBASSADORS of CHRIST; that it has not helped them one Step out of the Gall of Bitterness and Bonds of Iniquity: They are yet at Enmity with both CHRIST and his GOSPEL, and are posting the downward Road to eternal Perdition. And with regard to their being qualified to preach the Gospel, the great Gospel Lawgiver has put this Matter beyond any Room for much Dispute, when he declares them to be Men of Belial, the Children of the Devil, and Advocates for his Cause. (q) But O how many are fatally deceived in this Point; who not only imagine, that the MINISTERS of CHRIST

(p) Acts 9. 1. 2. 3. and 26. 5. (q) John 8. 44.

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are qualified by human Assistance; but likewise really imagine, that some particular Men have Power to authorise others! And therefore some, when they have got a good Living by their pretended Mission (or, as may be said, by making Silver Shrines, (r) and imagine they have got so much aforehand in the World, that they may afford to live without Work, they will hire one at a cheap Rate to preach for them, and so they let out (what they call) the Gospel; as a Truckman does his old Horse: And this is done in a Land of Light among those, who are called Christians. O astonishing! What real Christian can forbear to shed a Tear over their poor Fellow-Mortals, that are thus led blindfold by such Wretches down to Hell! O that God would hasten on the Time, when the Beast, and the false Prophet shall reign no more, and Babylon, that Whore of the Nations, that has crept so fast into our Protestant Churches, shall be cast as a Mill-Stone into the Sea, never more to rise. What Christian can ever be so benighted, as to imagine, that the unsearchable Riches of the Everlasting Gospel, and the Salvati-

(r) Acts 19. 24. 25.

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on of Souls could ever be so handed about, and traded upon by the poor helpless Sons of Men ;

I will now hear what is said by LUTHER on this Point, viz. Whether or not human Assistance will make a Man of GOD? Why saith he, " It is an Error to say, that a Man cannot be a Divine but through ARISTOTLE. Nay, saith he, " a Man cannot be a Divine, except he become " one without ARISTOTLE." And again saith he, " A Man becomes a Divine by living, by dying " and by being damned, (to wit in his own Sense) " and not by studying, reading or speculating." And W. DELL, saith, " Let all true Christians " be advised, that human learning is so far from " fitting Men for the Gospel and the Ministry " thereof, that indeed there is nothing in greater " Enmity to CHRIST crucified, nor more contrary to the Word of the Cross, than that, yea " nothing in all the World hath been such an " Introducer ; Favourer, Supporter, and Enlarger " of Antichrist's Kingdom, as human Reason, " Learning and Philosophy."

AND thus far, dear Reader, I have endeavour-
ed to shew you, how impossible it is for a Man
to be made a Minister of CHRIST by human
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 solutely necessary for a Man to be a converted
 Man, to be qualified, for the Work of the Minis-
 try. And as it is impossible to convince a blind
 Man of the Difference of Colours, so it is next to
 impossible to convince a Man, that is dead in
 Trespases and Sins (altho' he may profess to be
 a Christian, and be a very good strict Moralist)
 of the Impossibility of an unconverted Man being
 a Minister of CHRIST, and qualified to preach
 the everlasting GOSPEL. Yet I doubt not, but
 I shall have Access both to the Judgment and
 Approbation of those Heaven-born Souls, that have
 experimentally known a Work of divine Grace
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 LORD JESUS CHRIST, have enjoyed the Com-
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Is it possible for a Christian, who stands in the
 Light and Liberty of the Gospel to believe that
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lified to preach that Gospel, which they are at Enmity against. (1) How can a Spirit of Darkness, Wrath and Malice hold forth Divine Light and Love ! What can be more inconsistent than to believe a Man at Enmity with God and all that is good, to be a Servant of God, and fit to promote the Kingdom of CHRIST, which is Spiritual and Divine ; when God himself declares that the Mysteries of the Gospel is to them Foolishness. (2) Therefore it is as evident, that an unconverted Man cannot preach the Gospel, as Darkness cannot give Light ; or Ice make a Man warm. But some will say, an unconverted Man may seem to be Orthodox, may preach good Doctrine, yea he may make use of the same Words that another does, and then why may he not be as useful, and do as much good, altho' he himself may be a cast away ? To which I answer, for the same Reason that a Loaf of Bread painted on Canvas will not satisfy a hungry Man, or a painted Horse do to ride. Yea the Apostle PETER himself made use of a most striking comparison in answer to your Request, and for the Reason, that they cannot be of any service in

(1) Rom. 8. 7. (2) 1. Cor. 2. 14.

the Cause of CHRIST : For the same Reason, saith he, that a Well without Water is good for nothing. (u) Now would any Man presume to contradict the Word of God, and say that a Well without Water would serve a thirsty man as well as one with. It is true a Man without Grace may be able to deliver sound Words and elegant Discourses, and so agreeable to the Letter of the Word, that you cannot accuse him of preaching false Doctrine (and so may the Devil) but that is not preaching the Gospel. For the Letter of the Word, and the Gospel are two Things. The inspired Apostle saith " If our " Gospel be hid, it is hid to them that are " lost. (v) Now it is evident that he did not mean the Letter of the Word ; for that is not hid even from the Infidels ; and there are many in the World, who have so much of the Letter of the Word in their Heads, that they are almost a living Concordance, and yet may be lost to all Eternity for the Want of the Gospel. The SADDUCEES that came to the Lord, to tempt Him, were very ready with the Letter of the Word,

(u) 2 Pet. 2. 17. - (v) 2 Cor. 4. 3. and

and yet he tells them, ye do greatly err, not knowing the Scripture. (w)

WELL, but I am surprized, saith one, for this is something new to me; for I imagined, that if a Man could get such a Knowledge in the Word of God, he would not only be sure of Salvation himself, but be qualified to teach others the Way of Life and Salvation. True, dear Reader, if he has got the Word of God in his Heart: But you must know, that a Man may get his Head full of the Letter of the Word, and his Heart never touched with the Spirit of the Word; therefore if you would understand what is meant by the Gospel, you must understand something more than the Letter: For the Letter killeth, but the Spirit giveth Life. (x) The Gospel is the Voice of the Spirit of God; and therefore it is said blessed are they that know the joyful Sound. (y) And again God declares it is the Power of God, unto Salvation: (z) And CHRIST says, it is that Voice which the Dead shall hear, and hear, so as to live. (a) And how then do you imagine, that an unconverted Man can preach

(w) Math. 22. 29. (x) 2 Cor. 3. 6. (y) Psal. 84. 15.
(z) 1 Cor. 1. 18 and 24. (a) John 5. 25.

the Gospel, when the Gospel is nothing else, but the Voice of CHRIST : And what can they say or do, when they never knew the Gospel on their own Souls ? The Word declares, they must first be made Partakers themselves ; (b) and the Apostle, when speaking of this Matter, saith, knowing the Terrors of the Lord, we persuade Men. (c) But what can a Man say, that never knew but only heard of them. Again saith the same Apostle. " The Love of CHRIST constrained us." (d) But what must they say, that neither love CHRIST nor his Ways ? Why truly, if they would not give the Word of GOD the Lie ; (e) they would acknowledge and say, that the Love of the Fleece constrained them to do what they do. Again, the Work of the MINISTERS of CHRIST is, to go forth with the Offers of Reconciliation to their Fellow-Mortals. And how can they possibly preach up this Reconciliation, when they themselves never knew what it was to be reconciled to GOD ? For they remainous of CHRIST, and the Word plainly declares, that GOD of CHRIST is a consuming

(b) 2. Tim. 2. 6. (c) 2. Cor. 5. 11. (d) 2. Cor. 5. 14.
(e) Mic. 3. 11.

Five. (f) Nay, it is not only inconsistent, and
 prejudicial to the Welfare of Souls, but so direc-
 tly against the plain Word of God, that I have
 often been surprized to hear Men (and some who
 profess to be Christians) plead so much for it ;
 viz. that unconverted Men might preach the
 Gospel. For I should imagine, if they had no-
 thing but a Profession, and were utter Strangers
 to the spiritual Meaning of the Word, they might
 understand the Letter : For what can be more
 plainly expressed in the Letter than this very Mat-
 ter? Methinks the aforementioned Apostle in his
 Epistle to the Hebrews has carried it almost be-
 yond any Room for Dispute. (g) He doth not
 say, that God hath any Objections against their
 preaching the Gospel, or that he is not willing
 they should preach because He (like some arbitrary
 Prince with his Commissions and Posts of Hon-
 or) intends the Privilege for some other Men, that
 he has a greater Regard for; but he saith, How
 shall they preach? as if he had said " It is be-
 yond all Dispute whether they shall preach
 or not, for the very Nature of the Thing ends
 the Dispute: For how can they preach, or

(f) Heb. 12. 28. (g) Rom. 10. 15.

" how is it possible for them to preach when it
 " is a Matter that they are not only Strangers
 " to *(b)* but Enemies against *(i)* If they can
 " preach the Gospel, why don't they do it ?
 " Why do they go about with nothing but the
 " Letter without the Gospel ?" And GOD
 knowing the Damage they would do by attempt-
 ing it, has strictly forbidden their being recei-
 ved into his Sanctuary. *(k)* But some who love
 the Letter better than the Spirit of the Gospel,
 and are so fond of unconverted Preachers, will ob-
 ject and say, that JUDAS preached the Gospel.
 To which I answer that if they have any Ac-
 count of JUDAS preaching the Gospel, it must
 be in the Alcoran or some profane History, which
 I have never read, for there is no such Account
 in the Word of GOD. It is true he was called,
 and so were many others, that are now in Hell,
 who rejected the Calls and Offers of Life, as JUDAS
 did: for JUDAS had the offer of the same Sal-
 vation, as the other Disciples and a Dispensation
 of the Gospel; but when the other Disciples ac-
 cepted the offer, and forsook all to follow CHRIST

(b) 1. Cor. 2. 14. *[i]* Rom. 8. 7. *[k]* Ezek. 44. 9.

not only externally, but with all the Heart and Soul, he would not; but rather chose to hug the World, and so went about with CHRIST only as an external Disciple: For it is beyond all Dispute, that the Love of the World was his chief Delight still, and while the other Disciples were rejoicing to proclaim the everlasting Gospel to their Fellow Mortals, and regarded no Trials in the Way, so that they might but win Souls to CHRIST, he was contriving which way to get the most Money(1).

BUT some may object again and say, that when CHRIST sent out his Disciples two by two, JUDAS was sent with them. To which I answer, CHRIST did not tell him, that if he would not follow him with his Heart, he should not with his Body, neither doth He in these Days: If he did, I fear many of our Church-Members must abscond. The LORD had many external Disciples in those Days, besides JUDAS; and was so far from telling them that they should not follow him with their Bodies, unless they did with their Hearts, that He seemed grieved when they turned back and walked no

(1) John 12. 6.

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more with him. (m) And therefore if, when the Lord sent out his other Disciples two by two, He gave Judas the Offer again, and he refused, chusing rather to carry the Bag, than to accept of Grace and a Dispensation of the Gospel, then the Jes is his (and your) Plea, and the stronger my Argument. It is true; JUDAS carried the Bag which I readily acknowledge any unconverted Man may do, and may be as much offended, when a little temperal Interest passes by their Bag or Salary, as he was, when he saw a small Box of Ointment pass by his Bag, (n) and thought, because he did not get it, it was wholly wasted; and after all the Pretensions he made, or any others may make, about preaching the Gospel, I find that he sold his Lord and Master, Gospel and all for Thirty Pieces of Silver: (o) which I have Reason to fear many other unconverted Men have done. And as for his being chosen or appointed by CHRIST doth not in the least demonstrate his preaching the Gospel, or being qualified for that End. Besides I think it is very evident, than when he had re-

(m) John 6. 66. 67. (n) John. 12. 5. 6. (o) Matt. 26. 15.

peatedly

Peatedly refused and rejected the Grace of God, had willfully despised CHRIST and all his Benefits, he was then justly given up to that miserable End. And thus I think it hath been sufficiently proved how far JUDAS was called, how far he was qualified to preach the Gospel, without saving Grace, how much good he did in the Cause of CHRIST, and the miserable Period of his Ministry. I dwell the longer on this Matter, because I know it is a Matter, that the Advocates of Anti-Christ make much use of, to vindicate their unconverted Ministers: But for my own Part I would not advise them to be too fond of pleading for unconverted Ministers, because that JUDAS was unconverted, lest if they should follow his Example, they might share in his unhappy Fate; and I must acknowledge, that it appears to me so far from an Example to be followed, that it has often made me tremble, looking on it as an awful warning, and as an instance never to be forgotten, but for ever to be shunned.

BUT some perhaps may say, altho' I readily acknowledge, that JUDAS and other unconverted Men will be cast away themselves; yet I must

believe

believe, that they may do much good in the Cause of CHRIST, nevertheless; for CHRIST himself declares, that they will plead at the Great Day how they prophesied, cast out Devils, and did many wonderful Works. (p) To which I answer, CHRIST saith, they will make such a Plea; but you must surely observe, my dear Reader, that there is nothing to prove the Truth of what they plead, but only their bare say so, that they have done such Things; which is the very Nature of the Moralist: For Instance observe the Conduct of the young Man in the Gospel, (q) he confidently declares, that he had kept all the Commands, which was actually a Falshood; and I dare say, that every true Christian will acknowledge that he has broke them all; (r) and therefore with Regard to the Truth of what these beforementioned have declared we must believe that either they or CHRIST have not kept the Truth; for CHRIST hath declared, that if the blind lead the blind they will both fall into the Ditch. He doth not say that only the leader shall fall into the Ditch, or that the other shall escape, but He saith

(p) Mat. 7. 22. (q) Mat. 19. 20. (r) Jan. 2. 10.
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they shall both fall. (s) And again He hath declared, that those that run before they are sent, shall not profit the People. (t) And again, he saith, there is no Man which shall do a Miracle in my Name can lightly speak Evil of me, (x) yet let it be observed, that I am not denying their being useful to the Cause of CHRIST, by God's being able to bring Good out of Evil; for in that Sense the most profligate Wretch on Earth will at last terminate to the Glory of God, and the good of his People. I will likewise allow that some one may be convicted or instructed by something, which they may do or say, when they are neither sent or qualified to preach the Gospel; neither can it be said, that they were Messengers in the Hand of God to do what they did; because they had no Design of doing any Good at the same Time. For instance a Man may possibly be convinced of Sin, and brought to a Consideration of his future State by seeing a Murder committed, and yet no Man will presume to say, that would exculpate the Murderer, or that God sent him to commit the Murder for

(s) Matt. 15. 14. (t) Jer. 23. 32. (x) Mark. 9. 37.

Conviction of the Spectator ; Therefore all that can be said of his doing any Good, is that God, who is able to bring Good out of Evil, was pleased to make use of the Conduct of this Man, as a Glass, or a striking Observation in the Eyes of the Spectator ; which use God is able to make of the Conduct of unconverted Ministers. I shall now conclude this Point by referring my Reader to a few Words more expressed by God himself in this Matter. God saith, those that turn many to Righteousness shall shine as the Stars for ever & ever. (u) Now if these unconverted Men, may turn many to Righteousness (as some pretend) I would ask where it is that they are to Shine ? It cannot be in Heaven, for God has declared, that no unconverted Man shall enter in there. (v)

AND now my dear Reader, after you have made a Pause for a few Moments, and taken a view of the World of Mankind, what will you think of the greatest Part of those that are called the Servants of the Living God ? and the AMBASSADORS of CHRIST ? especially when you find the greatest Part of those, only brought in by the Rules,

[u] Dan. 12. 3. [v] John 3. 3.

& Orders of Men! And then instead of preaching that everlasting Gospel, which PAUL declares is the Power and Spirit of the living GOD, (w) will entertain you with reading over some old dry Lessons, most of which is borrowed from some old Commentaries, or old Sermons that has been read over four, or five Times: And thus borrowing or buying old Papers, trade in them, & retail & sell them to poor blinded Souls, for the everlasting Gospel of the meek & lovely JESUS. O what a shocking Consideration! Whose Heart that has ever felt the Worth of precious and immortal Souls can forbear to bleed? To see what Havock is made of perishing Souls, and by those who pretend to be their Friends, and Instructors. No Wonder the infinite Lover of Souls so repeatedly denounced such Woes on blind Guides. O fly them, ye that love your own Souls, or the Souls of others, as from the concealed Murderers of Souls, or undiscovered Jaws of eternal Perdition. For altho' they may appear so Orthodox, with Regard to the Letter of the Word, that you cannot flaw their Doctrine;

[w] Rom. i. 16.

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yet if they have not the Spirit of CHRIST they will lead you to eternal Perdition: (x) and therefore you are commanded of GOD to flee from them and forbear to bid them GOD Speed. (y) Yea PAUL saith he would to GOD they were even cut off: (x) but where you find any one with the Spirit of the Gospel: O receive them as the Voice of the living GOD; for he is with them, and the Blessing they may be in his Hand to your Souls is beyond all Expression.

CHAPTER VIII.

The true AMBASSADORS of CHRIST or Men of GOD.

ALTHO' I have sufficiently proved (to Christians) in the foregoing Chapter, that an unconverted Man cannot be an AMBASSADOR of CHRIST, yet as the World is so dark in the Things that be of GOD, I shall once more demonstrate the same by refering the Reader to the wise, and ever to be remembered Conduct of the great Gospel Law-giver, who well knew the Injury that unconverted Men had done, and would still do to his Cause and to immortal Souls. When

[x] Matt. 14. 14. [y] 2. John 10. and 11. [z] Gal. 1. 12.

about to send forth a Man with a Dispensation of his glorious Gospel (as a Gospel Precedent for the latest Generation) no less than three Times solemnly swears him concerning his Love for God. "lovest thou me," as if he had said, "being about to send you forth on an Errand of the greatest Importance, where the Wellfare of precious and immortal Souls are at a Stake, I must examine whether or not, thou hast a Principle of Love to me and my Cause ; for if thou hast not, instead of being serviceable, thou wilt be prejudicial, (w) therefore, lovest thou me ? Not that I am ignorant of thy Heart, but knowing the ignorance of Mankind in the Things that belong to their everlasting Peace ; and the Arguments that my Enemies will hereafter make use of to introduce Traitors into my Church ; therefore as an Example and Precedent in my Sanctuary, and to awake a solemn Sense to these Divine Truths in thy Mind, I appeal to thy Conscience the third Time. Lovest thou me ?" (x) And thus you may see both from Precept & Example, yea & from the very Nature

(w) Jsa. 9. 16. (x) John 21. 17.

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of the Thing in itself, that a Man must be a Man
 of Grace, to be a Man of GOD, or AMBASSADOR
 of CHRIST, viz. a regenerate Man, a Man with a
 new-born Soul, a Man that hath been restored to
 God from his fallen State, that hath been slain by
 the Law and made alive by the Gospel, and there-
 by he knoweth the Terrors of the Law, the Power
 and Sweetness of the everlasting Gospel ; he hath
 known a Reconciliation with God, and tasted the
 Wonders of REDEEMING LOVE ; he hath felt the
 cutting Pangs of the New-birth, and hath CHRIST
 in him the Hope of Glory ; (y) he hath in him
 and with him that Spirit of God, which is to
 lead him into all Truth ; (z) he stands inseparably
 united to the Lord JESUS CHRIST, (a) and he is
 himself an Heir of God's everlasting Love. (b)
 And thus far he is prepared to go forth in the
 Name of GOD to treat with his Fellow-Mortals,
 that are lying in their Blood under the condemn-
 ing Power of Sin : But yet his being a Man of
 Grace doth not conclude him to be an AMBASSA-
 DOR of CHRIST ; for if it did, then every true
 Christian would be a public AMBASSADOR. And

(y) Col. 1. 27. (z) John 16. 13. (a) John 14. 23. and
 Rom. 8. 38. 39. (b) 2. Tim. 2. 6. 1. John 2. 26
 Chap. 3. 2.

here I believe, many of the sincere Children of God have stepped out of the Way, who having a great Sense of DIVINE THINGS, and a warm Zeal for the Glory of God and the Salvation of Souls, have imagined, that they were really called from God to go forth as public AMBASSADORS, when they were not qualified for that Office in the Church of CHRIST. Nevertheless let it be observed, that I would be so far from obstructing their Usefulness, that I should be rejoiced to find any sincere Christian exercised with such a lively Sense of divine Things, and would do all that was possible for to encourage the Improvement of their Gifts and Graces. But as a Man may become almost useless by aspiring after a Station, beyond the Limits of his Gifts and Graces, I would only observe the Command of God, (c) and encourage them in the Place and Station, for which God hath designed them.

If the Lord intends a Man for the Ministry, He deals with him as a rational Creature, and therefore qualifies him in some Degree for that Station, and by his Holy Spirit calls him thereto, which I am now to proceed to speak upon.

(c) 1. Cor. 12. 21. and Rom. 12. 6. 7. 8.

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And now when I come to speak of his being called and qualified to the Work of the Ministry, I dare not presume to limit God in his calling them, either from the Students at School, the Men at the Plow, the Mariners at Sea, or the Herdsmen at the Flock. For He calls them from various Callings and different Stations of Life to the Work of the Ministry. PETER and his Brother were called from the Fishery. (d) PAUL from the Feet of GAMALIEL, (e) and AMOS from the Flock and Sycamores. (f) Yet this I would observe, that altho' God is able to make a dumb Ass speak, yet he doth most commonly qualify them in some Degree, let them be called from whatsoever Station they may: And it is necessary that they have some Degree of human Wisdom, and natural Qualification; neither doth God commonly call them without, nor is it any way essential, whether such a Degree as is necessary, be obtained either at the Seats of Learning or in the Closet, or among Mechanics, so that it is but acquired. And here I would observe, that altho' human Wisdom alone will by no Means qualify

(d) Matt. 4. 19. (e) Acts 22. 3. (f) Amos 7. 14. 15.

a Man for the Ministry ; yet the greater Degree they are Master of (those God hath called and sent forth) the more capable they may be of Demonstration, and the more useful in their Day. But as for the Knowledge of the the Tongues, I am far from believing that in these Days, when so little use is made of the Original, even by those that have it, I say, I am far from believing that it is essentially necessary, or that a Man may not be called without them, yet and qualified as clearly and profitably to repeat the Word, and exhibit the Truths of the everlasting Gospel as with them. Yet I would not despise them, where ever they may do any good, but I must acknowledge it appears to me very needless for a Man to be at too much Pains in Pursuit of them, only to attain the Name of a Collegian. And it is well observed, that when our Lord speaks of Ministers coming in at the right Door, He doth not say that the Colleges, Universities, Bishops, Priests or Presbyteries are the Way or the Door ; but He saith, I am the Way, (g) and I am the Door, (h) and whosoever cometh in any other Way is a Robber and a Thief. (i)

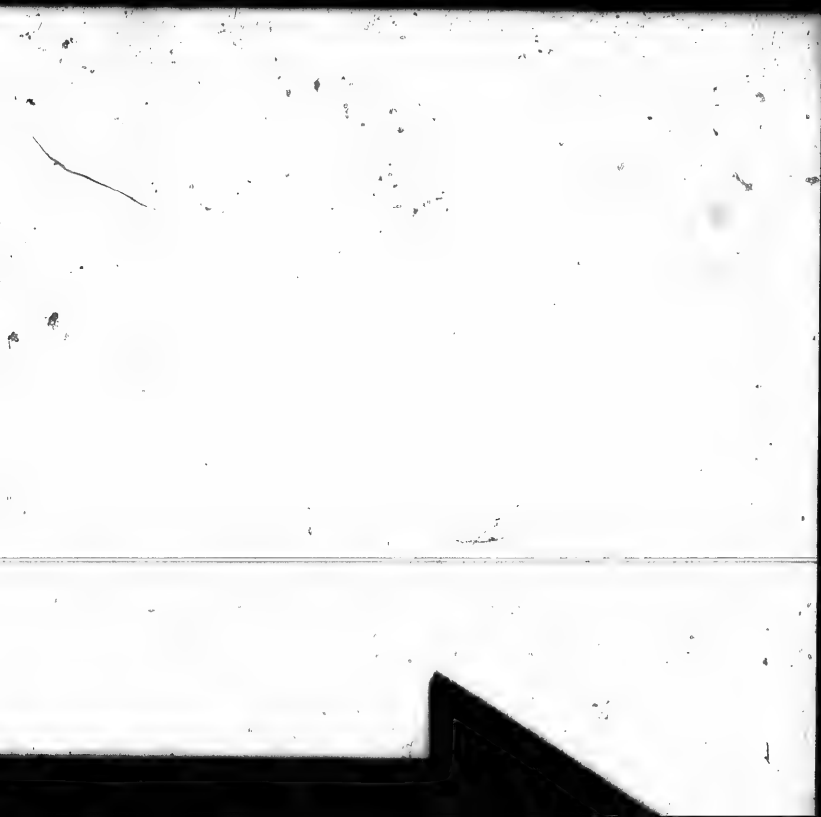
(g) John 14. 6. (h) John 10. 9. (i) John 10.

BUT some perhaps will now say, that all extraordinary Calls are ceased, and therefore how is it possible for us to know, who God calls or intends to call for the Work of the Ministry any other Way, than by their coming thro' such and such Degrees of Learning, and thro' such and such Orders of Men, &c. To which I answer that if extraordinary Calls as you call them are ceased, yet the Spirit of God hath not ceased to work with the Children of Men; neither is the Spirit of God any more limited now, than it was Seventeen Hundred Years ago; and therefore I have Reason to fear, that those People, who make that Objection, are as ignorant of the true Religion, and the Way of Life and Salvation as SIMON MAGUS; for had they known experimentally, what it is to be called from Death to Life, from Darkness to Light, from the Power and Slavery of Sin and Satan to the Liberty of the Gospel, and the glorious Privileges of the Son of God, they would not have doubted, whether or not the same Spirit, that wrought in them that marvellous Work, was able whenever he pleased to call them to deliver his Word, preach his Gospel, or to the Discharge of any Duty he saw fit for the Honour of his great









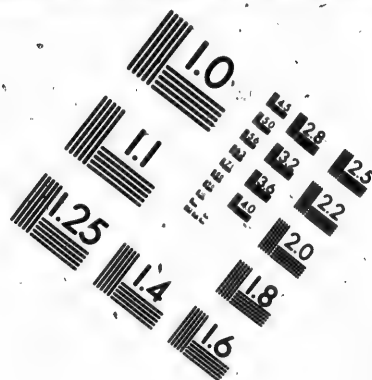
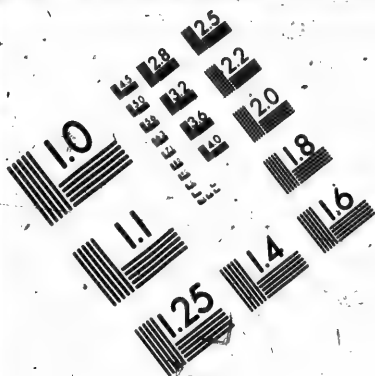
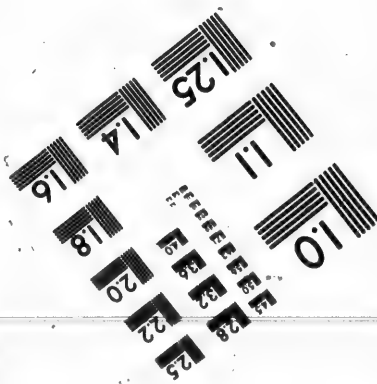
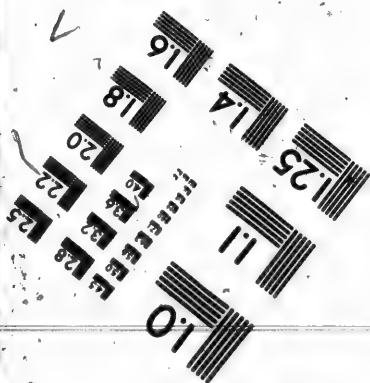
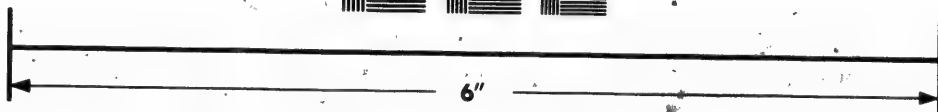
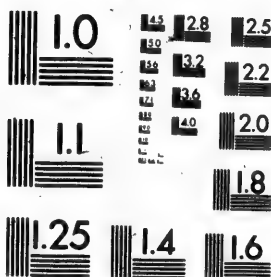


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great Name of the Welfare of precious and immortal Souls. For it is the Operation and Teachings of the same Spirit, which converteth his People, that he has promised to send to lead his People into all Truth. (k) But as I have made something of a Digression from the Subject I intended to treat upon I must return to shew how God doth call Men to the Work of the Ministry.

Now God hath various Ways to call his People to the Discharge of Duties, but all by the same Spirit, and that with and according to his Word, and some Men may be called more instantaneously than others. MOSES made many Excuses, before he would consent; (l) and the Governors of ISRAEL and the Kings of CANAAN offered themselves willingly; (m) and PAUL likewise saith "He was not disobedient to the heavenly Call," (n) and AMOS saith, "I was no Prophet, nor the Son of a Prophet, but I was an Herdsman and a Gatherer of Sycamore-Fruit, and as I followed the Flock the LORD GOD took me and said

(k) John 16. 31. (l) Exod. 4. 1. 10. 13. (m) Judges 5. 9. 19. (n) Acts 26. 19.

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"unto me, go prophesy," Now therefore saith he (without any Preamble,) Hear thou the Word of the LORD. (o) SIMON and ANDREW left their Fishery and went forth at the First Call: And altho' some may not be so soon and clearly convinced of their being called as others by which Means they are often under great Tryals and Temptations, yet sooner or later they are brought so clearly to see their Call, that they can no longer withstand, without contracting much Guilt upon their Conscience. And here I shall endeavour to discover some Particulars relating to their Call, while GOD is moving on their Minds by his Spirit.

FIRST, as GOD shewed MOSES, when about to send him, the afflicted State of his Brethren, (p) so He shews them in an affecting Manner the deplorable Condition that their poor Fellow-Mortals are in; so that they can't but be touched with a sympathising Commiseration, when seeing them in such a Condition, lying in all their Guilt, under the condemning Power of Sin posting the downward Road, and wholly exposed at every Breath they draw to be plunged into eternal Per-

(p) Exod. 3. 7. [o] Amos 7. 14. 15. Mat. 4. 20.

dition, and as the Prophet was called to pass by them round about and behold their helpless Condition ;(q) so they are brought in their Minds to pass round about the State of poor Sinners, and view them in their miserable Condition, which causes their Bowels to yearn over them with Pity : And as the Prophet, when asked, whether they could be redeemed or not, cries out with Words that expressed his Pity for them, and his longing desire for their Salvation, with an Appeal to the Power and Goodness of God. " O Lord God " thou knowest."(r) So they seeing the deplorable Condition, that Mankind is in, are anxiously concerned for their Salvation, and appeal to the Goodness and Power of God, with such ardent Groans and longing Desires. O Lord God ! Thou knowest. And again, they being brought to see and enjoy some Thing of that glorious Way of Life and Salvation, which is come into the World by the great Redeemer ; the Sweetness of which prompts in them a longing desire to communicate the same to their Fellow-Men. " The Love of CHRIST, saith PAUL, constraineth us." so that

[q] Ezek 3. 37. [r] Ezek. 37. 3.

a feeling Sense of the Love of God constrains them to wish that poor starving Souls, that are starving and perishing in their ungenerate State, might be brought to enjoy that Bread of Life, which is come down from above. They have been convinced by Experience, that there is nothing more reasonable, nothing more safe, and nothing more exalted for the present and everlasting Happiness of the perishing Children of Men, than to embrace the Offers of REDEEMING LOVE; which makes them long for their Redemption. Again they are brought to see so much of the Evil, and Soul destroying Nature of Sin, that they cannot bear, that their Fellow-mortals should be guilty of destroying themselves and dishonouring their Creator; especially when they see how much he has done for their Happiness, and to redeem them from their miserable fallen State; and at the same Time seeing so much of the Beauty of Holiness, and how reasonable it is that God should be served, loved and feared by all Mankind makes them almost impatient, that Men should return to their proper Place and Station, that they may center again in their original Source of Happiness. Again seeing the Shortness of the Time which they have

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for Repentance, the innumerable Snakes of Death and Hell, that they are every Moment exposed to, and having some horrible Views of the Bottomless Gulf of Misery, that awaits their unguarded Souls and the unspeakable Worth of God's everlasting Love, which they are in Danger of losing for ever, almost crowds them forward beyond themselves to go in the Name of CHRIST in Hopes to reclaim them before their Eyes are closed in everlasting Darknefs.

AGAIN, seeing the All-Sufficiency of CHRIST to save to the very utmost all that come unto God by him(s), beholding the vast Expence he has been at to redeem them from eternal Destruction, and that unbounded Ocean of Love and Grace, that flows through the Merits of his Blood : which Discoveries together with a small Degree of that Spirit of Love and Pity that once wept over perishing JERUSALEM(t) awakes in their Souls inexpressible Desires to go forth in the Name of God with the Gospel of Reconciliation, and altho' they are at the same time exercised with a feeling Sense of their own Vileness and Unfitness to speak in the Name of CHRIST. and their ut-

[t] Heb. 7. 25. [t] Luke 19. 41.

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ter Inability of doing any thing in the Cause of CHRIST to the Glory of GOD and the good of Souls, as of themselves: yet seeing the Willingness and All-sufficiency of CHRIST to go with them; they cannot doubt, but he will go with them, strengthen their Hands, and encourage their Hearts to go forth in the High-ways, Hedges and Ditches to woo and beseech poor perishing Souls to come to the Marriage-Supper. They see that in their Lord and Master all Fullness dwells, and that in his Strength they can do all things, even to the removing Mountains and raising the Dead; and at the same time being under continual Impression, of the Divine Spirit, renewing the obligations which they find themselves under, to go forth in the Name of GOD even to that Degree, that they dare not refuse, neither can they refuse without contracting much Guilt upon their Conscience. Yea to so great a Degree are they influenced by such Divine Impressions and discoveries accompanied with the Word of GOD, that they are constrained sometimes to say with the Apostle "A Necessity is laid upon me, and wo unto me if " I preach not the Gospel." (u) And thus far,

[u] 1. Cor. 9. 16.

I have endeavoured, to discover in some small Degree the Influences passed through by those who are called by the Spirit of GOD to the great and important Work of the Ministry. And altho' I Acknowledge myself unworthy to speak in the Name of GOD either to Saints or Sinners; yet if these few Lines should be committed by the Hand of Providence to the Perusal of any who profess to be the AMBASSADORS of CHRIST, I can do no less than address myself to them in the Bowels of Tenderness with the following Lines.

FIRST, let me ask you, ye that profess to be the AMBASSADORS of the KING of HEAVEN, whether or not you have been experimentally acquainted with those Truths in your own Souls, and if you have not, as I fear many who profess to be the MINISTERS of CHRIST, are utter Strangers to them, I shall address myself to you in a few Words and in great Plainness,

HAVE you, my dear Reader, no other Mission or Authority to go forth then what you have received from the Seats of human Learning, from Bishops, Priests, Presbyterians, Synods or any other Ecclesiastical Authority by the Orders of Men, or have you experimentally known a Work
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of Divine Grace upon your own Souls? Has the Glory of God, and the Welfare of precious and immortal Souls bore with such Weight upon your Mind, that you can call God to Witness that you have been made acquainted with these solemn Truths? Or will not your Conscience witness against you, & declare that you was only animated by some selfish Views, and that all the Call that you know of to the Gospel, is that you was early sent to the Seats of Learning, & then as you advanced by Degrees in human Wisdom, you imagined that you became more & more acquainted with the Gospel, and the more qualified to preach, and so learned to preach the Gospel by Rule as a Mechanic learns his Trade, and that after you was thus qualified, you was examined by those you call great Divines, who judged you fit for the Work of the Ministry, and so authorised you to go forth in the Name of the Lord, and by this Time you really imagine that you are converted, tho' you cannot tell the Time when, and that you have Reason to believe by your advancing in Knowledge by the Judgement of those that ordained you, and by the Number that attends your Preach-

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ing that you are really called of God, and sent forth with a Dispensation of the everlasting Gospel, which if it be the Case with you, and this is the Call and Authority that you are acquainted with, as I have Reason to fear, that there are many, who know no other Call, then you will have no cause to say, that I judge or condemn you, for you are already condemned by your own Conscience and the Word of God.

AND therefore, my dear Reader, it is Time for you to begin to look around you, you may plead your natural Abilities, your great Acquirements, your Authority from those you call great Divines, the Number of your Parishioners and great Congregations. But I must tell you plainly that all these Things, without a Divine Commission from Heaven are far short of a sufficient Proof that you are a MINISTER of CHRIST. O! therefore consider your Danger before it is too late, for if you have all this Time been deceiving yourselves and others, you have Reason to tremble and look around for Relief: For how shocking is the Thought of pretending to proclaim that Gospel which you yourself remain both a Stranger to, and an Enemy against. O! That you would consider

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der the Danger you are in, the Injury that you
 are doing to precious and immortal Souls, and the
 Jealousy of that God, whom you have to deal
 with. There is a great and awful Day approach-
 ing, my dear Friend, when you must be account-
 able at God's impartial Bar for the Blood of
 those poor unhappy Souls that you are now lea-
 ding blindfolded down to Hell. What will all
 your Salary, or any thing that may animate you,
 avail your immortal Soul in a few Days more?
 O! remember that God's all-searching Eye is
 over you, and that your few flying Moments,
 which are now fleeing you into the Eternal World,
 will soon be at a Period. Why will you for the
 Applause of blinded Mortals or a little temporal
 Interest risk your precious and immortal Soul on
 such a Pinnacle of Danger in the Jaws of irreco-
 verable Ruin? O! that ye might be convinced
 of the Danger, of going about the World with
 a Lie in your right Hand, and be brought to a
 sincere Repentance before the destin'd Moment
 comes, when, too late, you will know your Mis-
 take and for ever rue your Folly. You may per-
 haps think that I am censorious, or reflecting upon
 you; but if the Word of God, nor your own Con-

Science do not accuse, you, neither will I; but
 if they are both against you and condemn you,
 then do not blame me, because I tell you the
 Truth, and the Lord knoweth I wish you well.
 My Desire and Prayer to God is, that your Soul
 may be saved in the Day of CHRIST's appearing,
 and have many Souls as Stars in your Crown of
 rejoicing. But I am not willing that you should
 go on destroying your own Soul and others. I
 know that you and I shall one Day meet, and be
 judged at the same Tribunal, where nothing will
 stand, but what has been tried in the Ballance
 of the Sanctuary; therefore do not flatter your-
 self, that because you have baptized many with
 Water, and received them into your Churches,
 that you have done so much for God, or that
 you have been instrumental in the Conversion
 of so many Souls, for you may be assured, my
 dear Friend, that Conversion is something more
 than the Baptism of Water, the Practice of Ex-
 ternals, the Joining of Churches, the Sitting down
 at the Lord's Table, &c. For a man may do
 all these Things, & yet remain as great a Stranger
 to CHRIST, and true Religion in the Soul, as
 the MAHOMETANS. Perhaps you may go to your
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Church or Meeting once or twice a Week, and deliver an elegant Discourse; but that you may do and yet never preach the Gospel. O! therefore be sure that the Gospel has raised your own Soul from it's fallen State, and that you have been made a Partaker of REDEEMING LOVE yourself, before you presume to be called a MINISTER OF CHRIST, or proclaim the Gospel to others. For my own Part I had rather that I never had a Being, than to be found leading poor blind Souls blindfolded down to Hell: And I know that your own Soul is as precious as Mine, and must exist to all Eternity either in the greatest Happiness or the extremest Misery. Why, O! Why will you for a few Days of carnal Ease and earthly Enjoyments lie down in everlasting Sorrow? The Day of Grace is not yet over, your Thread of Life is yet lengthened out a Moment longer for a Space of Repentance, and therefore you may yet escape from the Wrath to come, and be made an Heir of God's everlasting Love, and perhaps may yet be an Instrument in the Hand of God in bringing precious Souls home to a Saviour. The golden Scepter is yet extended towards you. O! touch therefore touch and live

for ever. The Lord has no Pleasure in your Destruction, but waits to be gracious unto you, O! that you were wise, that you understood this, that you would consider your latter End : For I know the Day cometh, that will burn as an Oven, and all the proud, yea all that do wickedly shall be as Stubble^(u) ; and how then will you be able to stand, if you should be found a Murderer of precious and immortal Souls ? O how cutting is the Thought, not only to bear the continual Racks of a guilty Conscience in keen Despair, with the cutting Reflections of what you have irrevocably lost ; but likewise the Curses and everlasting Upbraidings of those poor deluded Souls led by you blindfolded down to Ruin, to lie down with you in the Regions of unalterable Night. O ! that you could feel that Pity for yourselves, which I sometimes feel for you, you would rest no longer in such unspeakable Danger, but would immediately fly to the Arms of REDEEMING LOVE. O ! Sleep no longer in your carnal Security, nor flatter yourselves that all is well, because you feel easy, and because

[u] Mal. 4. 1.

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you can lay down and arise, go out and come in without much Concern upon your Minds ; for that is not a sufficient Evidence that your State is good. Neither imagine yourself a MINISTER of CHRIST, because you have passed through many Rules and Externals ; because the World, your People and Parishioners call you so ; but examine your own Souls by the Word of GOD, whether or not CHRIST has made you a Minister of the New Testament. For altho' you may be very careless in this Matter and read these Lines with as little Regard, as you would a Fable, yet be assured, my dear Reader, that the everlasting Welfare of your precious and immortal Soul is at Stake. O ! therefore look well to your Ways, and the LORD give you Understanding.

AND now I have a few Words to those happy, those Heaven-born Messengers of the Lord JESUS CHRIST, that have experimentally known the fore-mentioned Truths, who have not only known a Work of Divine Grace upon their Hearts, but have likewise received a Commission from the KING of Heaven to go forth with a Dispensation of the Gospel of Peace, to proclaim to their
Fellow

Fellow-Mortals the joyful News of **REDEEMING LOVE**. Fear not O ye **Heralds** of the Gospel tho' Earth and Hell are engaged against you ; as they always were, and always will be against the faithful **AMBASSADORS** of the **LORD** ; and altho' you meet with many **Tryals** in your way (as I presume to say you do) both from without and from within : Yet fear none of those Things, which you may suffer, but be faithful unto Death, and you shall receive a **Crown of Life**.(w) O ! remember those **Soul-Transporting Words**, which are as firm as the everlasting Hills " Lo I am with " you," and if **CHRIST** be with you, what need you more ? You are called to an arduous Work, your **Strength is Weakness** and your **Light Darkness**, but mighty and faithful is He that has called you, who promised to send his Spirit to lead you into all **Truth**.(x) Therefore in Him you can do all Things ; for in the Lord **JEHOVAH** is everlasting **Strength**.(y) And altho' I am of all Men the most unworthy to bear his Name to the **Gentile World**, and have Reason to lye in the **Dust** under a deep Sense of my **Nothingness**, and acknowledge myself the least of all the **Labour-**

(w) Rev. 2. 10. (x) John 16. 13. (y) Isa. 26. 4.
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ers in CHRIST'S Vineyard ; yet I can do no less than drop a few Words to you by Way of Advice, and that, I trust with the greatest Tenderness, in the Bowels of our LORD and MASTER.

I know that your Work is great, and that your Day is short. You have nothing less than the Welfare of precious and immortal Souls (in some Degree) committed to your Charge. O ! therefore let me intreat you to be up and doing, to do the Works of Him that sent you, while it is called Day before the Night cometh, in which no Man can work. (x) And as you love your own Souls & the Souls of others, shake off the Frowns & the Flatteries of this ensnaring World. Many of the Servants of the LORD have brought Death upon their own Souls, and fallen into a legal State of Formality by fearing the Cross, and by shunning to declare the whole Counsel of God, for Fear of offending some of their principal Hearers, and the great Men of the World, by their thirsting for the Applause of Mortals, by joining Affinity with the world & the Ministers of Antichrist and by carrying about some of the Babylonian

(x) John 9. 5. Chap. 12. 35.

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 of this vain World. You have already got a
 far better Portion than this World can possibly
 afford you; and God, who has undertaken for
 you, will never leave you to want or suffer be-
 yond what may be for your Good. The Dust
 of PERU and the Hearts of all that live are in the
 Hand of your Master, who can give or withhold,
 as He sees may be for your Good. And I think
 you had better be fed by Ravens, than by Rates
 and Fines; yea a few Penny-Worths of Bread
 will support your Bodies thro' the Short Period of
 your Pilgrimage. Let me likewise intreat you to
 endure Hardships, as a faithful Soldier of CHRIST
 JESUS; Regard no small Tryals in your Way;
 for you may certainly expect many, not only out-
 ward but inward; for unless you experience you
 cannot Preach. And as for my own Part I account
 it no Privilege to go to Heaven upon a Bed of
 Sloth, but would rather go thro' a Storm than a
 Calm, if I am but indulged with strength equal
 to the Day. Neither imagine that the Great-
 ness of your Work consists in your public Ad-
 ministrations every Sabbath, for that is but the
 smallest Part of your Labours, if you are deter-
 mined

mined to live and die in the Cause of CHRIST. O ! therefore labour Night and Day with Tears to spread the Cause of your blessed Master, and to warn the wicked to flee from the Wrath to come, and spare no Pains to win Souls to CHRIST. The Foundation stands sure, and the LORD knows them that are His. (a) Neither shall your Reward fail, therefore be determined, by the Grace of GOD, to spend and be spent to the Glory of GOD and the Good of precious and immortal Souls. For the Work of the Ministry is and ought to be your chief employ till your dying Day. Neither have I much Charity for those, who make it a Work by the by, or for to get a good Living, and so, when that either falls short, or over flows, their Labour ceases. Let me likewise intreat you to divest yourselves as much as possible of the strong Ties of Tradition. By no means embrace or retain any Practice or Principles as Right or Scriptural, only because it was a precedent set up by your Predecessors. All Men are fallible, and the best of Christians are liable to Mistakes; but the Word of GOD can

(a) 2. Tim. 2. 19.

never fail : And I believe that many Men would increase much in spiritual Wealth, if they would give themselves the Trouble of digging for it ; but they too often neglect to do it, because they imagine, that their good old Fathers have dug deep enough. But as the Word of God is yet an unexhaustible Fund, make that your chief Study, the Man of your Counsel, and the Rule of your Life, and let the World around you know by your Life and Conversation, that you have been with Jesus. For Example is more forcible than Precept. And O ! be rejoiced and encouraged under all your Labours. Remembering that your Sorrows are short, and your Hours of Tribulation will soon be at a Period ; when you shall rest from your Labours, and your Works follow you. *(b)* Be faithful to stand the Storm a few Hours more, and you shall reach your desired Haven. Preach the Word, be instant in Season and out of Season ; reprove, rebuke, exhort with all long Suffering and Doctrine *(c)* and as the Lord has told you, that without him ye can do nothing, *(d)* be sure to keep near to him,

(b) Revel. 14. 13. *(c)* 2 Tim. 4. 2. *(d)* John 15. 5.

watching

watching and praying, as those that must give an Account of the Blood of Souls, and the Lord, who has promised to be with you unto the End of the World, will never leave nor forsake you, but will give you strength equal to your Day. I am a Witness for God, that He is faithful to his Promise, and kind to his Servants; altho' I have been unfaithful to him, and his Cause. He has promised you, that those that Water, shall be also watered^(e) He will strengthen your Hands and encourage your Hearts with the Consolations of his Holy Spirit; which, blessed be God, I have known to be more sweet, more encouraging, and more supporting (yea far more) than all the Riches and Enjoyments of Time and Sense. You are in a glorious Cause, you serve a glorious Master; and glorious, yea inexpressibly glorious will be your everlasting Reward. Rise therefore, arise my dear Fellow-Labourers (if I may presume to claim the Title) arise, and exert every Faculty of Body and Mind to spread the Mysteries of the Cross, and proclaim the Wonders of REDEEMING LOVE.

(e) Prov. 11. 25.

Go forth, go forth ye Herald^s of the LORD,
 Girded with all the Armour^s of the Word.
 Go spread REDEEMING LOVE from Shore to Shore,
 And bid the guilty World to weep no more.
 Triumphant ride o'er all the Powers of Hell,
 And spread the Light where Men in Darkness
 dwell.

Go warn the hard'ned from Mount SINA's Flame,
 And heal the wounded with the SAVIOUR's Name.
 Go shew the Guilty the atoning Blood,
 And feed the Hungry with immortal Food.
 Go out with Joy, a frowning World to face,
 With the transporting News of Gospel Grace.
 Turn not aside to court the World's Applause,
 But spend your Breath in the REDEEMER's Cause.
 Withstand the Storm of a few hard Moments more,
 And you shall safely reach the peacefull Shore.
 Far from the Regions of eternal Night,
 There you shall reign in everlasting Light.
 Your Names are there in the bright World above
 And there's your Portion in unbounded Love.



CHAPTER IX.

*The Nature of an external setting a Man a-part by
the Imposition of Hands, as an AMBASSADOR of
CHRIST.*

IT may well be said that Darknes covers the Land, and grofs Darknes the People, when Thousands and Tens of Thousands are so miserably deceived, even in Matters of the most infinite Importance, as to look on the Externals of Religion and Ceremonies in CHRIST's visible Kingdom to be essential, when the Power of Godliness, and the Internals of his Kingdom are either treated as Enthusiasm, or Matters of no Importance. Well may the LORD say, that the Word of GOD is made of none Effect thro' such Traditions. (f) And herein the grand Adversary with his Advocates deceive the greatest Part of the World of Mankind, who under a Cloak of Religion sleep in carnal Security, until they sleep the Sleep of Death: And whenever he has put

(f) Matt. 15. 6.

a Precedent set up, that resembles Religion and the Church of CHRIST, it becomes a Snare for Immortal Souls, without much further Trouble. For when poor Sinners are in some Degree convinced of their miserable undone Condition, they will immediately fly there for Shelter, and there rest, without much more Concern under an external Covert. Witness that infernal Beast, that came up out of the Sea, having seven Heads, and Ten Horns, under whose Empire Thousands are brought to an implicit Obedience to Popes, Cardinals, Bishops, & Friars ; who are so fettered with the Prejudice of Education, as to trust, without much Enquiry, the eternal State of their immortal Souls to their say so. Neither is the Blindness, Ignorance, and Traditions of many of our Protestant Churches much less prejudicial to Immortal Souls ; Witness many Thousands, who seek to establish themselves in the Principles of Religion no further, than according to the Practice and Precedents of their Predecessors ; and scrutinize no further to find the Mission of their Ministers, than to enquire whether or not they were examined and properly authorized by, such and such Men ; Bishops, Priests or Presbyterians ;

looking

looking on that a sufficient Proof of their being called of God, and of their being the true AMBASSADORS of CHRIST. Tho' I would presume to say, they would not be so careless of their temporal Interest; (let not any one say I am too uncharitable, if their own Conscience should condemn them) and the Enemies of the Cause of CHRIST have been subtil enough to labour to keep the World in Blindness, respecting this Matter; telling them, that all Pretensions to such powerful Operations of the Spirit of God in these Days is nothing but Enthusiasm. And if any of the Laity should enquire, what was to be understood by Men being sent out by the Holy Ghost, (g) and the Spirit leading them into all Truth; (h) or of CHRIST being the Door, (i) &c. many of the Clergy (who are always industrious to sew People's Eyes up) would be wise enough either to tell them, that they were mystical Expressions or else they only referred to the Disciples in those Days, but do not concern us now: For in these Days, say they, we have particular Rules, which CHRIST hath left us to ordain

(g) Luke 24. 49. (h) John 16. 13. (i) John 14. 6.

and introduce Ministers, to discipline the Churches, and the like, which we will see into, without troubling the Laity about those Matters; and so they seal the Eyes of the poor blind World in Ignorance respecting the MINISTRY.

THE Enemies of CHRIST have been subtil enough to take two essential Steps. First they have more firmly made them believe, that the Power of Examination and Ordination was committed to the Clergy, than ever they have made them believe, that CHRIST was the Son of GOD. And secondly, to make that fatal Step more effectual, they have reinforced it by calling the licensing or approving of a Man to the Work of the Ministry, authorising; which hath gone forth in the World with so much Power as to cause many an ignorant Person to believe, that it is really in the Power of some particular Men to authorise others to preach the everlasting Gospel when the Lord knows, that there is no Power neither in Men nor Angels to authorise for that important Work either in the whole or in part. And therefore, altho' it has been believed in the World by many to the Divine Oracle, that such a Man was appointed by such and such Men; yet I wholly renounce

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renounce any such Scheme, and likewise deny
the Propriety of the Phrase in that Case. For it
has evidently been proved in the foregoing Dis-
course, that they are wholly authorised by God,
& therefore whatever is done by Man in that Mat-
ter, is only circumstantial and ceremonial; unless
Man has Power to disannul what God has done,
But some may now reply, that altho' it is true,
that they are called, qualified, and sent forth by
CHRIST, yet they cannot be compleat, nor fit to
go forth as public AMBASSADORS, until they are
examined and authorised by some particular Men.
Which is as inconsistent and as great a Contra-
diction, as to say, that a Thing is done, and not
finished: For if they are not so compleatly fitted
and authorised, as to be independent of the Help
of Man, then CHRIST has done his Work but to
the Halves, and must depend on Man to finish it.
And now if they should refuse to do it; then the
Command of God is countermanded, and his
Work disannulled; and therefore God has done
nothing, or he has lost what he had done; and
so of Necessity the Man, that was called of God,
must return with a more positive Account than

MOSES gave the Lord of PHARAOH. For he only told the LORD, that he did not believe that PHARAOH would give Consent, before he had tried: (k) but this Man may tell the Lord, that he has tried, and the Man he was sent to, to get compleatly authorised, would not consent, and therefore he cannot preach. And then, my dear Reader, how unhappy would the Man be, if at the same time he found himself under such a Constraint, as ST. PAUL was, when he saith, "A Necessity is laid upon me, &c. woe unto me if I preach not the Gospel." (l) But it may be objected again by some (who are something tinctured with the Spirit of Popery) that they do not pretend to infringe on God's Prerogative; or disannul what he has done; but only to act in Behalf of God, by a Power handed down to them, from TIMOTHY and TITUS; by which they are impowered to authorise others. Now, my dear Reader, let me ask you, if that be the true State of the Case, (tho' I shall hereafter prove the Impossibility of any such Power being derived from TIMOTHY and TITUS,) then why are not all the Cardinals, Bishops, and Friars,

(k) Exod. 4. 1. (l) 1. Cor. 9. 16.

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yea and the Pope himself, all Men of God and
 AMBASSADORS of CHRIST? For that is their
 continual Plea, that they have such a Power hand-
 ed down by a lineal Descent; and I think with
 as much Propriety as any in the World can plead
 from such a quarter: Yea and this is the Way,
 by which they maintain Popery. Besides if
 any such set of Men have any Power to qualify or
 authorise others to preach the Gospel either in the
 whole or in Part, then why may not the most
 profligate Wretch on Earth be made a Minister of
 of CHRIST by them? And, if so, then why may
 they not Pardon Sins, or translate departed Spirits
 from Purgatory to Heaven? For altho' some may
 imagine, that I run on an Extreme; yet it is no
 more, than what may easily be proved. For if
 it is in the Power of any Man to commit a Dis-
 pensation of the Gospel to others, either in whole
 or in part; by the same Power they may Pardon
 Sins, and change Spirits. For it has already been
 proved, that the Gospel and every Thing refer-
 ring thereto is nothing short of the Spirit of the liv-
 ing God; and therefore as nothing short of that
 Almighty Power can work any Thing Spiritual

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in the Hearts of the Children of Men, and the Gospel is wholly a spiritual Work; we are under Obligation to conclude, that none, but God himself can work any Thing essential in qualifyin^g and authorising not only the AMBASSADORS of CHRIST, but likewise the most inferior Officer in the Church of CHRIST for the Welfare of his mystical Body; and that the approving or setting a-part a Man to the Work of the Ministry, or whatever is or can be done by Man is but circumstantial and ceremonial. And here I would observe what was said by the General-Assembly of the Church of Scotland, in answer to the following Question proposed by King JAMES the First. Question "Is he a lawful Pastor, who wants the Imposition of Hands?" The Answer was thus, "The Imposition of Hands is not essential, but "circumstantial and indifferent in the Admission "of a Pastor." Several Churches in FRANCE say the same; so the DUTCH Churches, some in SWITZERLAND and many in GERMANY. And yet saith INCREASE MATHER. "There are many "who maintain not only that the Imposition of "Hands is essential to the being of a Minister; "but

" but that it must be by the Episcopal Hands."

BUT lest any should imagine that I am to reject, or neglect those external Observations, (which I am not, but would only labour to have them in their proper Place, and give them no more Credit than they deserve.) I shall now pass on to speak a few Words on this Particular, viz. the Nature of an external Setting a-part an AMBASSADOR OF CHRIST. And here let us observe, that the great eternal God having Thoughts of Mercy towards the fallen Race, hath not only given his only begotten Son to die for their Redemption; but likewise intends to publish the same to the Ends of the Earth, and therefore from among the fallen Race calls forth a Number from their fallen State unto a State of divine Life, and Union with himself, and teaches them experimentally the Power of his Gospel, and the Sweets of REDEEMING LOVE: He calls and qualifies them to go forth and proclaim the same to their Fellow Mortals: And he has a chosen People in the World that have known his Voice, and are rejoiced to hear of his coming among them by his Servants to spread the Honour of his Name, and propagate the Redeemer's Kingdom in the World, for

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the Redemption of precious and immortal Souls; these will willingly and joyfully arise to bid his Messengers God Speed: And as there are many false Prophets gone out into the World, God's Children are called forth to witness between the MINISTERS of CHRIST and the Ministers of Antichrist. Ye are my Witnesses, saith the Lord: (m) And therefore he saith to his People. Ye that are endowed with some small Degree of that Spirit, that judgeth all Things, (n) come forth as Evidences of the Gospel, and Witnesses for the Cause of your REDEEMER in Honour to my Name for the Encouragement of my MESSENGERS, and for the good of them that are blind and know not the Difference between CHRIST and Antichrist; arise, I say, as Witnesses for your GOD, make manifest and declare publicly to the World by a visible and external Sign, that I the invisible GOD, have called, authorised and sent forth those Men to the great and important Work of the Ministry; approve and solemnly set them a-part to the Place and Station, for which I have already intended them, and for which I have qualified them.

(m) Isa. 43. 10. (n) I, Cor. 2. 12. 15.

And thus my dear Reader, I think, you can no longer be ignorant of the Nature of this external Approbation; that it is only the setting a Man apart (by an external Sign) to the Work and Station, to which he already belongs, and that it ought to be done for the Honour of God, for the Encouragement of his Ministers, and as a Testimony against false Teachers; and which may prove a Blessing to those poor blinded Souls, that are incapable of judging between CHRIST and Antichrist. And therefore I shall now conclude this Chapter with the following Request, (let the Enemies of CHRIST say what they will never more to look upon a Man authorised to preach the Gospel, because that he has received the Imposition of Hands from such and such Men; nor never call that authorising, which gives no authority nor call him a Minister of CHRIST, who was not made one by CHRIST. And ye that wish well to your own Souls, and others, instead of receiving a Man as an Ambassador of CHRIST, because he can read you a Sermon that he has made, and wrote down on Paper, or Memory; search diligently for the Spirit, and Voice of the living God, for you may remember

remember that CHRIST when speaking of this Matter, doth not say they shall hear the Voice of Man; but they shall hear my Voice. (o) And for your Soul sake do not reject one that has the Voice and Spirit of CHRIST, nor receive one without.



CHAPTER X.

The Impossibility of the Power of Ordination in the Hands of the MINISTRY, being handed down from TIMOTHY and TITUS.

IT is not strange that there is scarcely any Matters of Religion more disputed than the Call, Qualifications, and Introduction of Men into the Work of the Ministry for these Reasons. First because there is so much Difference between the true and the false Ministers. Second'y. because that the World is so blind and ignorant in the Things that be of God. Thirdly, because that a true Minister is one of the greatest Blessings, and a false Minister one of the greatest Curses that a People

John 10. 16.

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thing that the Devil & his Advocates labour more
for, than to introduce the false, and obstruct the
true Minister. And lastly, because the Followers
of CHRIST are so anxious to introduce the true and
obstruct the false Minister. And as it is a Matter
so much disputed, I also, as saith ELIHU, (o) will
shew my Opinion; in doing of which I shall take
a View of the Matter disputed; make some Re-
marks on the Disputes, try the Weight of them;
and see what Inferences may be drawn from the
whole.

THE Matter now in Dispute is the Right or
Power of Ordination. Some holding it in the
Hand of the Ministry handed down from TIMO-
THY and TITUS by a lineal Descent; others hold-
ing not only that, but likewise all the Power of
Church-government to lie wholly in the Church or
Brotherhood. I shall endeavour to treat of them
separately; First, I shall begin with the former,
viz. The Power of Ordination handed down from
TIMOTHY and TITUS by a lineal Descent.

Now if I should let so much Light into that

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[o] Job. 32. 17.

old Fabrie as to discover Inconsistencies enough in it, for to destroy itself, then no rational Man can accuse me of the Murder. And first, we will suppose this to be the Truth, that the Power of Ordination was wholly committed to TIMOTHY and TITUS to be handed down by a Chain of Succession to the End of the World; that it was the only Way that God has appointed for the Introduction of all his Ministers: (for we cannot Halve this Matter) and then we will next consider, whether or not there is a Possibility of receiving in these Days a Sufficiency of Power for Ordination, or an undeniable Efficacy from that Power, which was committed to them Seventeen Hundred Years ago: For which End we will not only try the Validity of such a Power; but likewise follow the Course of that Chain, thro' which the Power must come, to see if it is possible for that Chain to travel so many Hundred Years unmolested, and arrive safe down to this Day with all it's Treasures; because if it was possible for any to be lost, then surely in so long a Time, it may all be lost.

AND now with Regard to the Nature of this Power of Ordination or trying the Spirits, it is such

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 lieve it possible to be handed about from Hand to
 Hand by Man ; and if it was (altho' I have suf-
 ficiently proved it to be impossible) yet when we
 come to follow that Chain of Succession, we shall
 soon find, it traverses so dangerous a Course, and
 among so many Enemies, as to render it utterly in-
 capable of retaining that Power in Custody : which
 is to be handed down to the End of the World to
 particular Men, for in a very short time it falls in-
 to the ravaging Jaws of that blasphemous Beast,
 which JOHN saw coming up out of the Sea, with
 Seven Heads and Ten Horns, (p) which blas-
 phemed against GOD and his CHRIST ; and there
 it lay exposed some Hundred Years. Now can it
 be imagined, that that Chain can ever come safe
 out of their Hands with that Spiritual Treasure,
 when GOD himself declares, that they [made War
 against Him and against his Saints ; (q) and whose
 chief Employ it was to destroy the Cause of GOD,
 and obstruct the Progress of the Redeemer's King-
 dom, and therefore if we allow it possible for us
 to receive this Power of Ordination from that

(p) Rev. 13. 1. (q) Rev. 13. 7.

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Quarter, then we must be beholden to the Devil ; for it comes thro' the Hands of that Blasphemer, and what Christian Man would presume to say, that God ever sent his Churches to the Devil to receive Power to examine and ordain his Ministers.

BUT here some may possibly object (as I have heard some, who profess to be the Ministers of CHRIST) that the Power of Ordination might lie a Thousand Years in the Church of Rome, and come thro' their Hands to ordain the Ministers of CHRIST if there was not one true Believer among them, as well and as much according to the GOSPEL, as if it had been a true Church of CHRIST ; Good LORD, deliver them and me from such Darkness : For this is like the Darkness of EGYPT, that might be felt (r) O' is it possible for a Christian Man to be so blinded in the Things of God, or so chained down with the Prejudice of Education ? Can a Man, that has experimentally known a Work of Divine Grace upon his own Soul, that knows what a State of Death the unregenerate are in, ever believe that, in this Point of examining and approving the Ministers of CHRIST,

(r) Exod. 10. 21.

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it is no Matter, whether it be done by Men dead
 or alive. Is this not as reaſonable, to believe that
 a blind Man is as good a Judge of Colours as any.
 To ſay that in trying the Spirits whether they
 be of CHRIST or Antichriſt, it is no matter,
 whether it be done by living Evidences of the Goſ-
 pel, who have ſome Degree of that Spirit, that
 Judges all Things ;(s) or Men dead in Trefpa-
 ſes and Sins, who are Enemies to GOD, and utter
 Strangers to the Myſtery of the Goſpel.(t) Beſides
 is it poſſible for thoſe. People whom the Spirit of
 GOD is to lead into all Truth(u) ever to believe,
 that GOD, who is a GOD of Purity, and cannot
 look on Sin but with abhorrence, did really in-
 tend that the trying of his Servants ſhould be
 committed in the Soul deſtroying and GOD-diſ-
 honouring Hands of his moſt inveterate Foes ;
 when He himſelf declares, that uncircumciſed in
 Heart ſhould enter into his Sanctuary. Never-
 theleſs I ſhall treat on one Point more ; which,
 I truſt, will prove the Matter as evident, as that
 Light is not Darkneſs. Let us ſuppoſe that ST.
 PAUL did really intend, when TIMOTHY and
 TITUS were ordained, that, that Power ſhould

(s) 1. Cor. 2. 12. 15. (t) 1. Cor. 2. 14. (u) John 16. 13

be handed down from them, and no other way to the End of the World. Is it not well known, that since that Day, the Schisms and Dissentions have been almost innumerable; and the Dissenters have, at the Time of their coming off, bore a public Testimony against them as the Churches of Antichrist; and therefore it is evident, that old Chain must by this Time be in as many Pieces as SAUL's Ox; (w) yea so mangled and broken, that it is past the Wisdom of all the Men on Earth, yea ST. PAUL himself, if he was to return for that Purpose with TIMOTHY and TITUS with him, ever to patch up that old broken Chain, or so far collect and cement the scattered Pieces together, as to obtain one whole, or Gospel Ordination by any Power that could possibly be derived thro' that Chain from the Power, which he committed to TIMOTHY and TITUS Seventeen Hundred Years ago, as is clearly expressed by SAMUEL MATHER. "They, saith he, who by SCHISM are cut off from the Church must also be cut off from that Part of Apostolical Power, to which they made Pretensions." And so it cannot be in-

(w) 1. Sam 11. 7.

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delibly fixed on them : And surely where no
 Part of the Apostolic Power can be claimed,
 there can be no Succession to it.” Now in the
 “ Church of Rome, saith he again, it has been
 “ proved by ONUPHIUS an Historian of their own,
 “ that there have been at least Thirty Schisms by
 “ several, sometimes no less than five or six at
 “ once, pretending to the Popedom ; and one of
 “ the Schisms lasted more than Fifty Years, when
 “ one Pope sat at Rome, another at Avignon.
 “ Nay BELLARMIN is obliged to acknowledge
 “ that for above Eighty Years together for want
 “ of a lawful Pope, they had no other Head,
 “ than what was in Heaven.” And therefore my
 dear Reader, if there is no Way for to get a Gos-
 pel Minister in these Days, but by Power de-
 rived from TIMOTHY and TITUS thro’ that old
 broken Chain, (as some declare there is not) we
 may bid a final Farewell to all Hopes of ever seeing
 a Gospel Minister again ; and so adieu to all the
 Privileges of a preached Gospel ; and therefore I
 am obliged to say, happy only were those, that
 were upon the Stage of Action, before that Chain
 was broken.

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BUT perhaps some may say, that, altho' that Chain is so broken, that no Power can be derived therefrom, yet that doth not so alter the Case, but it may still remain the Rule of the Gospel: And therefore if there was but one Minister in the World, and he not ordained, yet after he was ordained, he and his Successors ought ever after to retain and exercise that Power; which is a Plea made by many. This groundless and Inconsistent Notion I cannot find myself capable of answering more to the Purpose, than is already done by the aforementioned SAMUEL MATHER. "There are some, saith he, who, tho' they could never find in their Hearts to believe the mad Whim of Papal Succession and a successive Ordination, yet in Order to establish an Ecclesiastical Jurisdiction or Government, are for giving the Power of Ordination into the Hands of a Bishop or a Synod; but it is to behoped, that every Christian will know better, than to give such an inestimable Branch of Ecclesiastical Power out of their own Hands, into the Hands of others, who ought not to have it, and who in possession of it, have always made the worst use

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" of it." And I think said Author might likewise
 have observed, that if the Church were thus to
 give this Power into the Hands of the Ministry,
 yet that would by no means restore the Order, and
 therefore those Men, who had received this Gift
 from the Church would have no Power to exercise
 it: For you know, my dear Reader, that accord-
 ing to what is thus held, there was no other Or-
 der of the Gospel, but to receive this Power from
 TIMOTHY and TITUS; neither was there any such
 Power given to any Church; and therefore no
 Church or People could have any such Power to
 dispose of but TIMOTHY, TITUS, and their Suc-
 cessors; so that, when this Chain is once broken,
 not only the first Man that is ordained any other
 Way, but likewise all his Successors must certainly
 be wrong; and therefore, whosoever believes in
 this successive Ordination, has already condemned
 all the Ministers, that ever has been or can be,
 exclusive of those in the Church of Rome, Besides
 it may be observed, that if the Church has Power
 thus to ordain a Man, for to restore him back to
 that Apostolic Line, then surely they have Power
 to Ordain one over themselves, and if so, the Mat-
 ter is decided.

And now if my reader, will only give these Arguments an impartial Consideration, I shall not have any cause to impose my Judgment upon him, for the Truth, and the Nature of the Thing itself will soon court his Judgment to a chearful Consent, therefore I have nothing more to do for the Conclusion of this Matter, but only to intreat my dear Reader to follow the Example of the noble BERRANS (*).

CHAPTER XI.

Not only the Power of Ordination but all the Church Government in the Brotherhood or Church Prerogative.

ALTHO' the Inconsistencies that are couched under the former Sentiments is sufficient to end the dispute with those, who are thirsting for Light in the Mysteries of the Gospel, yet there are so many, who are so chained down by the Prejudices of Education, or some sinister Views, as to require a further Demonstration of the Truths of the Gospel Plan; I shall now pro-

(*) AAs 17. 11.

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ceed, as I promised, to discover what may be
 found in Favour of the Power of Ordination lying
 in the Church or the Hands of the Brotherhood,
 for which End I shall offer Precept and Example
 together by considering the very Nature of the
 Thing itself.

FIRST, let me ask my dear Reader, what can be
 more inconsistent, than to believe that a Church
 should be deprived of chusing the Minister, un-
 der whose Improvement they expect to sit all their
 Days, by some indifferent Men that never expect
 to hear him more than once or twice just for his
 Tryal; or can it be supposed that these two or
 three Men are better Judges of the Call and Quali-
 fications of the Candidate than the whole Church
 or Body of Men, which are to receive him, when
 the wisest of all Men has declared, that in the
 Multitude of Council is Safety: (y) and the
 Church likewise having the Welfare of their Souls
 in some Degree at Stake, while the others perhaps
 are living a Hundred Miles and more Distant,
 and not regarding whether they ever hear him
 again or not.

(y) Prov. 15. 22.

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BUT some perhaps may now reply, why the Man is endeavouring to prove a Matter, which we do not deny; for we readily allow that the Church hath, and ought to have the Right of electing their Officers, and to exercise their Judgment in their Choice of the Minister by all Means; but they have no Right to set them a-part by Ordination; which is as unreasonable, and as great an Inconsistency as to provide Food for a hungry Man, and tell him to eat and forget his Sorrows, but swallow none on the Peril of his Life. Therefore such People must either be very fond of their Slavery or else they must be very ignorant; For those that allow the Right of Election to be in the Church, have already given up the Argument, and declared themselves confuted; for no rational Man would presume to say, that the Church had no Power to act in the Ceremonies and Circumstantials of the Church, when they had already acknowledged, that they had Power to act in the Essentials. For that would be like saying that a Man had no Right to go into a House, which he had bought and paid for. Besides let me ask my Reader this Question, since you would not impose the Man on the Church without their Consent

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sent and Choice, then if the Church and Candidate are agreed and married in Heart in the Fellowship of the Gospel; pray what hinders him from being their Pastor already, whether he has received the Imposition of Hands or not.

BUT some perhaps may object again, and say that, altho' the Election be essential and the Approbation but circumstantial, yet that is a particular Matter by itself, and that the Ministers are the best Judges of their Gifts, Graces and Qualifications. It is to be hoped that these Objections will not be found among those, who have declared that the Right of Ordination might come thro' the Church of ROME, as well as thro' a true Church of CHRIST, or the Hands of unconverted Men, as well as those of true Christians (as it has been observed some have declared) lest their Objections should clash. Besides, can any rational Man ever believe that the Great, Eternal and All-wise Bishop of Souls, who is the Head of the Church, did ever institute such an Inconsistency in his mystical Body, as to flatter his People with an empty Sound of Power and Prerogative, telling them that he had indulged them with that great Privilege of chusing or electing all the officers of the Church.

Church, but for some particular Ends, unknown to Men or Angels, He had left it in the Hands of some indifferent Men to determine whether they should have them or not: Which if he had, what must be said of what he told them before, if he had now put it out of his Hand, to be as good as his Word by so strangely scattering the Power and Privileges of the Church? For He has already told them, that if they should agree as touching any Thing that they should ask (whether the Ministers gave Consent or not) it should be given them. (z) Now if my candid Reader, would only take these Things into a serious Consideration, and weigh them in the Ballance of the Sanctuary, I should be saved from treating any longer on this Point: But rather than they should remain still in the dark, I shall proceed to a further Proof of this Matter. And now we will hear what is said by him, that can never fail, who knowing the insatiate Nature of Mankind for Power, and how many would labour to usurp the Privileges of his Church, and the great Evil thereby done to his Cause, speaks his own Mind on the Matter, not only in commanding the Church to

(z) Matt. 18. 19.

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exercise the Power of Excommunication, *(a)* which is the most solemn Act in all the Church-discipline; but likewise tells them that, whenever they should gather together in his Name, he would be in the midst of them himself. *(b)* And therefore, there can be but little Room now for any further dispute about this Matter, who shall exercise the Power: For whether the Minister be present or absent, it is no Way essential, for saith CHRIST, I tell you that I myself will be there: and not only with them, but I tell you likewise, whatsoever they shall ask, whether the Minister consent or not, they shall receive, *(c)* for I have lead Captivity captive to give Gifts unto them; *(d)* yea if they ask, I will give them liberally and upbraid not. *(e)*

But I will suppose we should ask the LORD concerning the particular Matter now in Dispute, whether or not the Church hath any Right to set a Man a-part to the Work of the Ministry, or bind him by an external Sign or Approbation to the Place and Station, which GOD hath already designed him? Why, saith the LORD, I have not only declared to my Church, that whatsoever they

(a) Matt. 18. 17. *(b)* Matt. 18. 20. *(c)* Matt. 18. 19.

(d) Eph. 4. 8. *(e)* Jam. 1. 5.

shall ask in my Name they shall receive : but likewise, I say, that whatsoever they shall bind on Earth, shall be bound in Heaven, and whatsoever they shall loose on Earth, shall be loosed in Heaven ;(f) for I myself am to be with them.

AND now, my dear Reader is it possible for any Thing to be more clearly expressed than this Matter ? Nevertheless I will now, refer you not only to the express Command of God under the Mosaic Dispensation ; where He saith (after the Church was gathered together), And the Children of ISRAEL (which is the Church) shall put their Hands upon the LEVITES.(g) But likewise his express Command in the Gospel Days to the Church of ANTIOCH(b) which Command the Church immediately obeyed. Separate me (saith the Lord) PAUL and BARNABAS for the Work whereunto I have called them. But perhaps you will say, that there were MINISTERS among them, and therefore they might be ordained by the MINISTERS of that Church. To which I answer, that the Command did not

[f] Matt. 18. 18. (g) Num. 8. 10. (h) Acts 13.
1. 2. 3.

come to the Ministers, but to the Church; and that it was the Church that exercised that Power, ordained them, and sent them away. But it may be objected again that the Word saith plainly, there were certain Prophets and Teachers, in the Church, which may reasonably be supposed, was the Cause of the Command coming to that Church. To which I answer again, that it is true there were Prophets and Teachers in that Church (as I trust, there are in every Church of CHRIST) but there is not the least Account of their being one ordained Man amongst all those Prophets and Teachers: And the reason why they were called Prophets and Teachers was not on Account of their being ordained Men, which is as evidently to be seen, as that two and two make four. For you must observe, dear Reader, that the very Men, which are now called forth to be ordained, were in the same Verse, and in the very same Manner called Prophets and Teachers; for the Word saith, Prophets and Teachers, such as BARNABAS and SAUL. Therefore it is so evident, that they were not called Prophets and Teachers on account of their being ordained Men, but because they

had

had the Gifts of prophecy and teaching. I say this is so evident, that he that runs may read, unless we believed that PAUL and BARNABAS were ordained twice, and, if so, then why not twice more? Yea methinks the HOLY SPIRIT, which was to lead the People of GOD into all Truth⁽ⁱ⁾ has so clearly opened and confirmed this Matter, that if Men did but love Light better than Darkness, Liberty better than Slavery, and would only read for themselves, all Disputes on this Matter would soon be at an End: For we have found that Reason, Precept and Example are all engaged to prove that the Church hath all the Power, not only to discipline within themselves and ordain their own Ministers, but also to ordain Men to be itinerant Preachers, as PAUL and BARNABAS were, and others likewise.^(j) But some may object again and say, that if this be the Truth, that all the Power lies in the Churches; then why did PAUL command TIMOTHY and TITUS to ordain Elders in every Church. To which I answer, Paul had no Reason to fear the Church's Refusal of TIMOTHY and TITUS to of-

(i) John 16. 13. (j) 2. Cor. 8. 19.

ficiate in Behalf of the Church in setting a-part their Officers: For no true Church of CHRIST could reasonably reject such Helps, where they were to be obtained; but his telling them to ordain Elders in every Church doth in no way conclude that they had any Power to act or ordain exclusive of acting in Behalf of the Church, and the Churches being likewise in the Days of their Infancy, I dare say, would rejoice to have any Advice or Assistance from TIMOTHY and TITUS, who were both inspired Men: Besides if PAUL had not known the Power of the Church to be decisive, why would he so often, when any Matters of Importance was at Stake, write to the Church to exercise their Power. (k) PAUL had likewise often declared that the Church was CHRIST's mystical Body, and that CHRIST himself was in and with them. (l) And therefore it would have been very strange for him to command TIMOTHY and TITUS to exercise any Power over CHRIST, and his Church; which he must have done, if he had commanded them to exercise any Power exclusive of acting in Behalf of the Church.

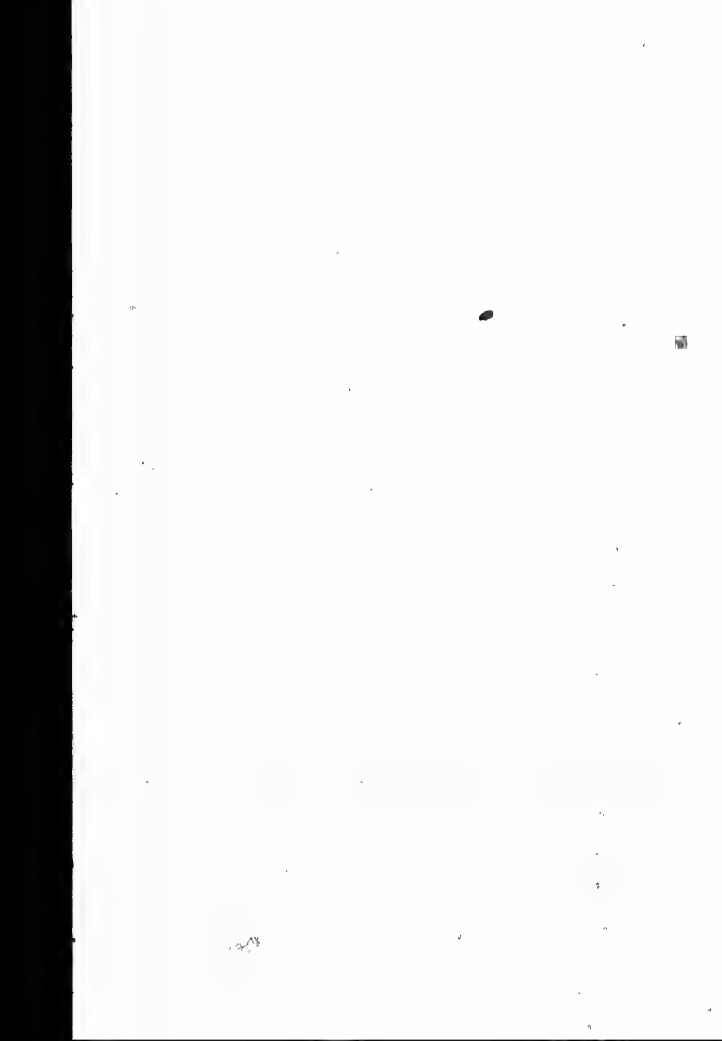
(k) 1. Cor. 5. 4. 5. (l) 1. Cor. 12. 12. 27.

AND now I would not have my dear Reader be surprised if I should say, that as the Disciples of CHRIST received their Call both external and internal from CHRIST when he was on Earth with his bodily Presence, so the true Ministers of CHRIST must likewise receive both their internal and external Call from him in these Days, But how can these be, you will say, when he was then upon Earth, but is now ascended up into Heaven? I hope you would not thereby conclude, that He is gone away beyond some distant Star, or so far that he is now incapable of acting and transacting in his Church, when he has declared he would be in them and never leave nor forsake them, which is the only Way JOHN saith to know CHRIST from Antichrist. For every Spirit, saith he, that confessed that CHRIST is not come in the Flesh, is of Antichrist: (m) But those that confess that he is come in the Flesh is of CHRIST. (n) And I presume to say, that no true Christian would imagine, that this Confession consisteth only in an acknowledgement or historical Belief, that a certain Person, named CHRIST, was upon Earth some Hundred Years ago: (for

(m) 1. John 4. 3. [n] 1. John 4. 2.

this is allowed by all the Church of ROME) but the Meaning of this Confession is that CHRIST is known to come now in the Flesh not only in his Ministers but likewise in all his People. (o) Therefore the Voice of that Spiritual Union in CHRIST's mystical Body is the Voice of CHRIST in the Flesh. And thus, my dear Reader, you understand what I mean by the Ministers of CHRIST receiving their external Call from CHRIST: But do not understand me that I call the Voice of every Church the Voice of CHRIST, or the Majority of Votes in every Church the Voice of CHRIST; by no Means, because there are many who are called Christians, that are Strangers to CHRIST, and Churches that are called Churches of CHRIST, that are but the strong Holds of Sin and Satan. But I mean the Voice of that spiritual Union of his Church, who stands and acts in the true Fellowship of the Gospel; and that is done by the Spirit of CHRIST in the Flesh. And here I cannot but observe, what was said worthy of Remembrance by a Servant of the Lord. A Church of CHRIST, saith he, instead of tracing back that

(o) John 14. 23. Rom. 8. 9.



old broken Chain Seventeen Hundred Years long to fetch down the Power of Ordination from TIMOTHY and TITUS, may make a shorter Step; for they standing in a Union with CHRIST, may derive whatever Power or Privileges they want immediately from the great Eternal Rock. And thus we may conclude, that whatever is acted and transacted by any Body of Men with all their Paper Covenants or Strictness of Discipline in the Externals of Religion without that spiritual Union, is not done by CHRIST in the Flesh; and therefore can be nothing but Antichrist: but whenever or wherever any of the true Followers of CHRIST are gathered together in the Fellowship of the Gospel; and are travelling in the Unity of the Spirit and Bonds of Peace, there is CHRIST's visible Kingdom; there is that Spirit that binds on Earth and binds in Heaven; and looses on Earth and looses in Heaven; and there is all the Power, that can possibly be on Earth in any spiritual Affair, for there is CHRIST himself.

AND thus my dear Reader, I have sufficiently proved where, not only the Power of Ordination is, but likewise all the Discipline of the Church Militant: And have shewn you the cause why

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why it is there, and the reason why it can be no
 where else; and have now to make the following
 Requests. First, do not believe every thing to be
 Religion that wears a religious Garb, nor every
 one to be in the Cause of CHRIST that makes a pro-
 fession of his Name, nor think every one a Member
 of his Mystical Body who is called a Member of
 his Church, nor any thing acted, or transacted, of,
 or for CHRIST, that is done wholly without
 CHRIST.

SECONDLY, wherever you find the Spirit of
 CHRIST; altho' among the most poor, and dis-
 pised People on Earth; believe there is more done
 in the Cause of CHRIST there, than in the greatest
 Corporations, with the most strictest Discipline,
 of the highest Orders of Men. Thirdly, let the
 World disdain them, as the off-scouring of the
 Earth, and Load them with the most infamous
 Reproaches; yet if they are possessed of the least
 Degree of the Spirit of the meek, and lowly Jesus,
 count them as the excellent of all the Earth, a
 People on whom God has set his everlasting Love,
 guards, and esteems, as the Apple of his Eye.

FOURTHLY and lastly. Altho' their Trials be
 ever so great, and their Camp continually invaded
 with the most apparent Dangers, and furious
 Storms

Storms; yet as you love your own Soul, or ever expect a Place of Safety, or a Moment's peace, and solid Consolation, from this Moment, thro' the wassless Ages of Eternity, never give sleep to your Eyes, nor Slumber to your Eyelids, until you have cast your present and everlasting Lot amongst them: And when you can say to them, with all your Soul, as RUTH said to NAOMI^(p) I will say to you as GABRIEL to MARY. Hail thou highly favoured of the Lord!^(q) Blessed art thou indeed. Blessed in thy Basket, and Store. Blessed art thou when thou goes out and comes in. Blessed in Life, and in Death, and Blessed for time and for Eternity.



CHAPTER XII.

What doth not make a Church of CHRIST.

AS fallen ADAM to hide his Guilt and Shame attempted to cover himself with Fig-Leaves, ^(p) to all his Sons, being of the same Spirit, too often take the same ineffectual Method to obtain a Shelter for their guilty Souls: And there is no-

^(p) Ruth. 1. 16. ^(q) Luke 1. 28. ^(p) Gen. 3. 7.

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thing more natural, than for Sinners, who are un-
 der, some Convictions by the awakening Spirit of
 God, when beginning to see their Guilt and Nak-
 edness, than to labour for a Covering of their own
 Performances. They begin to think that they are
 born to die : they find they have been guilty of
 some Sins, they begin to stare them in the Face, &
 being thus troubled with a guilty Conscience, they
 imagine they will stand in need of a Saviour some-
 time or another ; and therefore they must begin to
 stir themselves and look around them for Salvation ;
 they will forsake their gross Vices and open Pro-
 fanity, and fly to shelter themselves under some
 external Profession by falling in with some Princi-
 ple of Religion, and perhaps they will away to
 their Minister for Advice ; who instead of strip-
 ping them of all their false Hopes or Dependence,
 and shewing them more of their miserable, lost
 and undone Condition, and advising them to cast
 their guilty Souls upon CHRIST, and never rest,
 till they have received an Answer of Peace to
 their Souls, they will (too many of them) only ad-
 vise them to the forsaking of Vices, and Practices
 of External ; and then without any great In-
 quiry, whether they have experienced a saving

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Change

Change or not (after having been so long propounded) will receive them into the Church in full Communion : or some perhaps that are not received into full Communion, some Churches will receive part of the Way, baptize them and their Children (with water I mean) and make them promise to do so and so ; then get them to own a Covenant, called by some a half-way Covenant. But I must leave it to my Reader to judge where, or what Place it is half way to, after I have declared that it cannot be half way to Heaven, because there is no such Place, unless we believe in a Purgatory. And thus you may see, my dear Reader, how Churches in general are gathered, and how the Devil makes use of such Things, as an old Drag-net, by which Means Thousands and Thousands of the simple Children of Men are led blindfold down to eternal Perdition. And therefore it is, that there are so many formal Churches without the Power ; because Men are so apt to fly there for Shelter : yea I have Reason to fear, that many Thousand have thus joined to Churches, and signed Paper-Covenants, without one Spark of living Grace, and remain utter Strangers to CHRIST, and the Fellowship of the Gospel : and instead

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instead of being fed with that Bread of Life that comes down from Heaven, they are feeding only upon Morals and the Externals of Religion ; and therefore are obliged to be very active and industrious to support the Shell of Religion, being all that they have to rest upon : and I have reason to fear, that there are not only among the Papists, but likewise among those that are called Protestants, many Churches gathered and organized with Ministers, Elders and Deacons, with scarcely one true Believer among them : and such Churches may be as strict in their Discipline, and as zealous for the Ceremonies and Externals of Religion, without one Spark of the true Religion, as the true Churches of CHRIST : when at the same Time they are only building and supporting the strong Holds of Sin and Satan, and largely spreading the Borders of Antichrist, to the fatal Ruin of Thousands, and Tens of Thousands of precious and immortal Souls : And altho' they may call themselves the Churches of CHRIST, yet they are Enemies to his Cause ; and he calls them Den of Thieves, and these are they that are changing of Money, and selling of Doves : (g) that

(g) John 2. 14.

are standing in Purple and fine Linnen, and making a Merchandize of the Souls of Men. (r) O how astonishing is the Deception, and how fatal the Mistake, that Men should be so zealous for nothing, and so negligent of the Truth ! SAUL was a close adherent to the Law, and thought he did God Service, when he was persecuting the Saints. (s) The Pharisees were so superstitious and strict in their Religion, that they could not eat with unwashen Hands ; (t) and yet they could stone the great Author of all Religion. (u) The High Priests were called the Pillars of God's House, and were so strict in their Externals, that they were not willing to have the Sick healed on the Sabbath-Day ; (w) and yet they could declare that the Lord of the Sabbath was possessed with a Devil, and casted out Devils thro' Beelzebub. (x) And thus we may see, what Zeal and Strictness of Discipline there may be both in Churches and Individuals, who are yet in the Gall of Bitterness, and Bonds of Iniquity, and as great Strangers to true Religion, as a blind Man is to Colours. Neither do I know of any Man on this side of

(r) Rev. 8. 13. (s) Acts 22. 3. 4. (t) Luke 11. 28.
29. (u) John 10. 31. (w) Luke 13. 14. (x) Mark
3. 22. Matt. 12. 24. Luke 20. 17.

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Hell

Hell in a more dangerous Case, than those who
 are thus contentedly sheltered under a Cloak of
 Externals, a Form of Godliness without the Power,
 and the Devil and his Advocates will if possible,
 teach them to believe, that all Pretensions to vital
 Religion, Convictions or Conversions, or Joy in
 the Holy Ghost in these Days is nothing
 but Enthusiasm, or the whimsical Notions of Im-
 postors, and if they do but keep close to those
 Forms and Externals, all will be well: and so
 the poor deluded Souls (like Silkworms that work
 themselves to death in a little Shell) spend all their
 Days patching and holding up a Form of Reli-
 gion, until at last, when a conquering Death strikes
 the fatal Blow, the Fabrick falls to their Surprise,
 and then, O too shocking to mention, they are
 left with the mournful Cry of the foolish Virgins:
 Give us of your Oil for our Lamps are gone out, (y)
 and so lie down in everlasting Confusion; where
 too late they are convinced of their fatal and irre-
 coverable Mistake. Well but, saith one, would
 you wholly object against all gathering of Churches
 and joining to Churches? Yes, my dear Rec-

(y) Matt. 25. 8.

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der, I wholly reject all gathering of Churches as joining Churches under the Influence of that Motive, viz. for a Shelter or any Preparation for Death or Eternity; which I fear is the Motive that introduces the greatest Part of Professors into Churches. But lest my Reader would think I was too uncharitable, let me ask you the following Question; and then perhaps you may acknowledge that I have as much Charity as I have Grounds for. Don't you believe that many of our Professors, who appear very zealous at the House of God, the Customs of the House, Sacraments, Preaching, and the like, would not rather chuse to spend as much Time where there was much Money to be got, or in merry company, or in some sensual Pleasures and Enjoyments; if it was not that they expected that they should die sometime or another? And now pray, what is all that Zeal and Industry, or can yo find one Spark of true Love in all that labour and great Shew of Religion? This is too true faith one, but then I should be glad to ask two Questions on this Point. First, what shall I think of all this People whose Religion is exercised by no other Motive? And secondly, for what End would you have a sincere Christian

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join a Church for ? Your Request, my dear Reader, shall be answered. First, with Regard what you shall think of those People. You may think of them as the Lord hath taught you to think of Scribes and Pharises : (a) And unless their Zeal is occasioned by a Love for Religion exclusive of all Rewards and Punishments, they will certainly die with the Hope of the Hypocrite, and will inevitably perish to all Eternity. And as for the End, for which the sincere Christian joins with the Church of CHRIST ; it is not for a Shelter from the eternal Storm. For if he is a true Christian, he is already sheltered from that by the Arms of everlasting Strength : (b) And it cannot be to prepare for Death ; for he is so far prepared for it, that Death would be a Gain to him ; (c) neither can it be for to merit the Favour of GOD ; for that he has already got, neither can he ever lose it. (c) Now if you would know the grand Motive that excites them, I will refer you to what is said by the Prophet DAVID. Why, saith he, it is because the Ways of GOD is better than Thousands of Gold and

(a) Matt. 23. 28. Chap. 5. 20. (a) Rom. 8. 13.

(b) Phil. 1. 21. [c] John 6. 39.

Silver, (d) Again (saith the same Prophēt) when almost in an Extasy under a Sense of the Sweetness of the Ways of God breaking out in such Language as this. O how love I thy Law, it is my Meditation all the Day. (e) So that you see, it is wholly out of a Love for the Ways of God, and the present Enjoyment, which they find therein : For it is the Food, Light, Life and Joy of their Souls ; and therefore the same Prophet saith again, I would rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness. (f) It is the Delight of the Heaven born Souls to go hand in hand with the despised Followers of the Lamb, and to enjoy the Privileges of the Gospel with them.

And now, let me intreat every one into whose Hands these few Lines may fall, not to flatter yourself with the Hopes of reigning with Christ forever, because you bear his name here, nor expect to join the Church triumphant, because you profess to be a member of the Church militant. You may remember the foolish Virgins had their

[d] Pf. 119. 72. [e] Pf. 119. 97. [f] Pf. 84. 10.

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Lamps

Lamps as well as you. (g) You may likewise find, altho' they had no Oyl, they were so confident of their standing, that they arose and trimmed their Lamps without any more Concern, than the wise Virgins, until their Lamps were gone out in total Darkness: For the word saith, Then all those Virgins arose and trimmed their Lamps. (b) And thus you may see, that your being confident is not a sufficient Evidence that your Standing is good; for a man may be as confident on the Sand, as on the Rock; if the Devil can but make him believe that all is well. Many a Man has died in Peace, only because some Priest or Friar has pretended to pardon their Sins. The Jews, who to their dying Day, will declare Christ to be the greatest Impostor on Earth, will many of them leave the World with the greatest Confidence of their future State being happy; altho' the Word declares that thus dying, it is impossible for them to be saved; (i) The Mahometans will many of them triumph over Death and the Grave till the last Moment. Therefore what think you now of your confidence, my dear Reader, built

[g] Matt. 25. 3 [b] Matt. 25. 7 [i] John 8. 54

Only on your Morality or Strictness of Discipline in the External of Religion ; or what think you of the greatest Part of Professors and Churches on Earth ? And if any one should now think that I am very uncharitable, I must assure him that I am so, nor can I be otherwise, without giving my Conscience the Lie ; for Charity without Grounds is nothing but Mockery. I would to God I might see such undeniable Demonstrations of true Religion, as to have Charity for the whole World : But what Benefit, my dear Reader, will you receive in a dying Hour, or in the Regions of everlasting Sorrow for my calling you a Christian all your Days, when you was not one ; nay would you not curse me for such Charity, and especially, if it had been the Means of strengthening your false Confidence, and hardening you from the Knowledge of the Truth ? Therefore I shall conclude this Chapter by intreating you in the Name of the Lord Jesus CHRIST, and as a Friend to your never dying Soul, never to have any Charity for yourself nor any one else, without sufficient Grounds from the Word and Spirit of the living God ; for the Hope

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of the Hypocrite will surely perish. (A) It is impossible for to be in a worse Condition on this Side of eternal Despair, than on a false Hope, and you have but one precious Soul to lose ; and if that be gone by a deceived Heart, you are gone forever. O do not trust that immortal Spark any longer on such a pinnacle of infinite Dangers, you may be very zealous attending to the Externals of Religion, hear many Gospel sermons, practice many Forms of Religion yourself, be baptized with Water, and come to the Sacrament, of the Lord's Supper ; and yet never taste one Crumb of the living Bread that comes down from Heaven. And O, what will all that avail you in a dying Hour, you may think you are well because your Minister has received you as a Christian : But, O do not trust your Salvation on the Judgement of any Man. Besides it may be that your Minister is as great Stranger to CHRIST as yourself, O be intreated therefore to examine your standing before your Die is cast, and build your Foundation on that Rock that will stand forever.

[A] Job 27. 8.

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CHAPTER XIII.

The true Church of CHRIST.

I Now come to take a small View of the Form and Fashion of the House of God, viz. A Gospel Church. And here I can't but admire the Conduct and Prudence of that wise Builder (who was a Type of CHRIST) when about to build the House of the LORD (which was likewise a Type of CHRIST's Church) in being so careful to have every Stone hewed and squared before it came into the Building, that there might be no noise of Axes or Hammers in the House of God ; (1) so there is none that is fit for the Building of CHRIST's visible Kingdom, but such as are brought out of the rude Mass of Sinners into the liberty of the Sons of God ; who have been raised from Death to Life ; from their State of Condemnation to a State of Justification, that there may be no noise of the Hammer and Ax of Conviction, and the Work of the Law in the visible Church : For unless they are brought to a saving Union to the Lord JESUS CHRIST, they cannot derive

(1) 1. Kings 6. 7.

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they will be as the accursed Thing in the Camp;
(m) they would be prejudicial to the whole
Body and perhaps the means of Sealing themselves
down to eternal Perdition likewise. (n) And
altho' no Church can have an infallible Know-
ledge of the Candidates for Communion; neither
can we expect a pure Church on Earth without
some Traitors; yet that doth not alter the Case
with the Unbeliever: For he is no more fit for
Communion or Church Fellowship, than if every
Church-Member had an infallible Knowledge of
his Standing. And altho' the Enemies of CHRIST
bear so hard against any such Thing as a Gospel-
Fellowship, yet, blessed be God, there is a Soul-
satisfying Knowledge of those Things, which the
World knows nothing of; Yea the Word of God,
which never can fail, has declared that the Saints
have Communion with God the Father, SON and
HOLY GHOST, and a Fellowship one with Ano-
ther: (p) And altho' there were Tares among the
Wheat, (q) and very likely will be to the End

[m] Joh. 7. 11, 12. [n] 1. Cor. 11. 29. [p] Ph.
1. 5. 1. Joh. 1. 3. 7. (p) Matt. 23. 40.

of the World growing together. Yet I would by all Means have my Reader observe, that the Time those Tares were sown, was while Men slept : (*q*) and therefore we may reasonable suppose, that had they kept awake, as they ought to have done, there would not have been so many Tares. But when Christians get a stray from God and are sleeping and slumbering with the foolish Virgins, and Churches grow formal, losing the Power of Godliness, then they in a great Measure lose that Spirit of discerning which God of his great Mercy has given to his People : (*r*) and then it is that Unbelievers croud in so fast into the Churches. But let them croud in ever so many, or even gather whole Churches with Unbelievers ; yet none but true Believers are Members of CHRISIT'S Mystical Body, and therefore none can be meet Members of the Church Militant, but such as have an Interest in the glorious Church Triumphant ; and such not only have Fellowship one with another, but stand in a vital Union with the great Head of the Church, and have Communion with the Holy Spirit, and do therefore derive their Strength and Nourishment

[*q*] Matt. 23. 29. (*r*) 1. Cor. 12. 13.

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from God the eternal Fountain for the Growth and Welfare of the whole Body, and being thus Partakers of the divine Nature, and having some Degree of that Spirit that judgeth all Things ; (s) that binds on Earth and binds in Heaven, and looses on Earth and looses in Heaven : they are thereby enabled to act and transact in the Kingdom of CHRIST ; and these People being thus redeemed by the Blood of the everlasting Covenant, and united to the Lord JESUS CHRIST by the Holy Spirit, have in them that Principle of Divine Love, that creates a continual Hungering and Thirsting after a Likeness to their Lord and Master, and a Conformity to all his Ways ; for his Ways are to them Ways of Pleasantness, and all his Paths are Peace. (t) Therefore it is an unspeakable Privilege to them, to have an Opportunity to unite in the Fellowship of the Gospel, and walk Hand in Hand in the Ways of God ; whereby they may enjoy all the Privileges of the House of God ; neither have the Followers of CHRIST any Reason to be deprived of all those

(s) 1. Cor. 2. 15. (t) Prov. 3. 17.

Privileges, because that their Numbers, Gifts and Graces are small; but have an undoubted Right to embody and gather themselves together in Church-Order for the Improvement of such Gifts and Graces as GOD has blessed them with; which was sufficiently proved, when it was proved that all the Power laid in the Church or Brotherhood: Yea altho' their Number may not be more than six or seven Male Members, for CHRIST has promised to be in them, with them and bless them. And at such Times, when Christians are about gathering together in Church Order, they ought, if they can conveniently call for Advice and Assistance from Christian Churches, but if they cannot get any from Spiritual Churches, they ought by no Means to call for any from those Churches, that hold the Form without the Power; but should act and transact within themselves in all the Privileges of the Gospel, as far as their Gifts and Graces may extend; altho' the Churches of Antichrist will bear hard against such Proceedings. And with Regard to any circumstantial Difference in the external Observations of Religion, they ought by no Means to make any Division among the true Citizens of SION; and

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 GHOST and Fire can fit a Man for the Church of
 CHRIST, or unite him to CHRIST's mystical Body,
 therefore different Sects and Denominations or the
 circumstantial Differences about Water-Baptism
 concerning Infants or Adults, sprinkling or Im-
 mersion ought to be no more a Bar in uniting,
 building and communing together, at the LORD's
 Table, and all other Gospel Privileges, than the
 Difference of their Voices and Looks : For when
 the Living GOD by the Blood of his Son, and
 the Gift of his Holy Spirit has inseparably united
 them together, who but such as are more zealous
 for the Shell than the Substance ; or have got
 more of the Baptism of Water than that of Fire,
 would, for the Difference of such external Obser-
 vations, presume to put them asunder ; and espe-
 cially when against the express Command of
 GOD, (u) and likewise so often reproved for dif-
 fering about such inferior Matters, or setting up
 a Sectarian Spirit. (v) And it is well to be ob-
 served, that when the great Gospel Law-Giver
 speaks of the Door into his Church, and all the
 Privileges of the Gospel, he does not say that this

(u) Eph. 5. 30. 31. 32. (v) 1. Cor. 1. 12. 13.

There can authority be
 before Baptism for Communion, with any one

or that external Observation is the Door, or that
 • Water-Baptism is the Door, but he saith I am
 the Door, and after we have been so often re-
 proved for such vain Disputes, and therefor cal-
 led carnal, God forbid that ever a Heaven born
 Soul should again be found with a sectarian
 Zeal. (w) Doth not God declare again as plain
 as can be expressed for the quashing of such Dis-
 orders, that there is neither Jew nor Greek, nei-
 ther bond nor free, neither Male nor Female, but
 all one in CHRIST JESUS: (x) And yet, O too
 shocking to be told in GATH, or published in
 ASKALON, those beggarly Matters are too often
 built up, to the wounding of Religion, and in
 Times of Darknes as a separating Wall; even
 among the Followers of the LAMB, who were all
 once the same by Nature, and are all now the
 same by Grace, all drink of the same Stream, all
 eat the same Food, all wear the same Robe, all
 serve the same Master, all having the same Father,
 all fighting in the same Cause, all wrought upon by
 the same Spirit, all travelling to the same City
 of Rest, and will all be down in the same

(w) 1. Cor. 3. 3. 4. 5. (x) Gal. 3. 28.

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Kingdom, and all join the same harmonious Band of everlasting Praise, where Discord, Sin and Sorrow shall be no more : And yet against all this, against the very Nature of the Thing, against their own Welfare and express Command of God, (O let me say it with Grief) there are Bars and Separations sometimes among the true Followers of CHRIST; yea so great, that some will not sit down at the Lord's Table together. Pray what Excuse can they have, or what Profit can they expect to gain thereby? Once more I will repeat the express Word of God, there is faith he neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free; but CHRIST is all & in all. (y) And now, altho' I have offered both Scripture and Reason, sufficient to convince any who are standing Candidates for Light; yet as it is a Matter of more Importance than many may imagine, I can but refer my Reader to what is said by some of the greatest of Writers on this Point. Why, saith W. DELL, it is a sad Thing, that ever these Names of Presbyterians and Independents grew up to this

(y) Col. 3. 11.

Heigh

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Height in the Church, and that these Opinions
 should be reckoned more in a Man, than the
 Presence and Dwelling of God himself and the
 Spirit in him: And for my Part, saith he, I ut-
 terly disclaim all such Distinctions of Man's mak-
 ing, and will allow of no Distinctions, but what
 God himself hath made, and that is this; the
 World, and they that are taken out of the World,
 or the Church and they that are without, or in
 the Church, the Children that are born after the
 Flesh, and the Children that are born after the
 Spirit; or which is all one, saith he again, carnal
 and spiritual Christians. And Dr. TAYLOR saith
 (speaking, Wittily on the same Matter) That
 for a trifling Cause to cut off a Man from Com-
 munion of the Church is to do as a Man in the Fable,
 espying a Fly upon his Neighbour's Forehead went
 to beat it off with a Hatchet, and so struck out
 his Brains. And Dr. STILLINGFLETT, saith,
 that Christ, who came to take away the unsup-
 portable yoke of the Jewish Ceremonies, certain-
 ly did never intend to gall the Necks of the
 Disciples with another instead of it; and it would
 be strange, saith he, that the Church should re-
 quire more then CHRIST himself did, and make

more.

This can be said together with
 the rest of the text.

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more Conditions of Communion, than our Saviour did of Discipleship. And again saith he, That without Controversy the Main of all the Distractions, Confusions, and Disorders of the Christian Church hath been by adding other Conditions of Communion, than CHRIST hath done. Neither will I omit here a very plain and comprehensive Advice of Mr. JOHN BUNYAN. Beware of a jangling Baptist and a hot Presbyterian.

And thus, my dear Reader, I have endeavoured to discover to you in as few Words as possible a true Church of CHRIST: But the Privileges of such a Church being so far beyond what I can possibly express, that I must refer my Reader to an experimental Knowledge of the unspeakable Treasures of that Field. And if you should ever be so happy as to partake of the Wonders of REDEMPTIVE LOVE, whereby you may be a worthy Member of the true Church of CHRIST; and in the Course of God's Providence, have your Lot cast in any Part of the World, where there may be a few of the Followers of the Lamb; my sincere Advice will be, as you love your own Souls, and the Souls of others, that ye immediately separate from the Powers of Darkness, shake off all Affinity with

with any Church or Churches, that hold the Form of Godliness without the Power, and gather yourselves together in the Fellowship of the Gospel, and the Bonds of Peace, and suffer no one from Earth or Hell that may invade your Privileges, ever to rob you of that Power and Liberty, which your blessed Lord hath purchased for you with the Price of his own Blood. And to all Churches thus gathered and travelling, let me as, your most unworthy Servant in the Lord, intreat you to stand for all the Truths and Privileges of the Gospel; and contend earnestly for the Faith once delivered to the Saints: Keep open Doors for every meet Member, but close shut against all such, as cannot give a satisfactory Evidence of a Work of Grace in their Heart, and their Union to the Lord JESUS CHRIST: and be more anxious to ask the Candidate, or the Persons desiring to join with you, that important Question once asked by the great Head of the Church; What think ye of CHRIST. (y) than to make much Enquiry, whether they are Presbyterians, Baptists, or Congregationalists, or what they think of Water Baptism:

(y) Matt. 22. 42.

For

For I would advise all Christians not to build upon such external Observations very high, lest they might bar out some greater Blessing, nor esteem them beyond what good they may do. And as for Water Baptism, it may be observed, that, among the great Throng of it's zealous Advocates, they differ as much in their positive Assertions as black from white. Numbers declare it to be Regeneration; others seem to be something more refined in this Matter, and will only say, that it puts the Child in a more fair Way for Conversion, or lays the Lord under some Obligation to the Child, while many others step almost as far out of the Way on the other Side, and will hardly believe a Man to be a Christian, that will get his Children baptized, or that will not be baptized himself by Immersion; and some others are so offended at all Water-Baptism, that they are superstitiously engaged against it. Now it is self-evident, that these cannot all be right, and therefore, if my dear Reader has any Desire to know my Mind on this Matter, I answer, that after hearing the warmest Debates and greatest Arguments from every Side, and a close Application to the infallible Word of Truth. I firmly believe that there is no Baptism that

that is of any Benefit to an immortal Soul, but the Baptism that JOHN tells us his Lord and Master should baptise with, viz. the HOLY GHOST and Fire: (z) And when a Man is thus Baptised, he will reign with CHRIST for ever, if he never see any Water. And as for the Use of the Water, my Advice is this; if any true Christians are conscience bound to be sprinkled, they and their Children, by no Means forbid them; and if others are Conscience bound to omit the baptising of their Infants, but chuse to go all under Water themselves after Conversion, why should they not go, and if others are Conscience bound to omit both, for the Lord's sake do not compel them to use it: And by no Means spend too much Time disputing about it, nor depend so much upon it as to bar out some greater Blessing; for it is all (as you will certainly find upon Examination) but a non-essential Matter of no more Importance than it does good, and if any one imagines they are Conscience bound, and really expect to get or do some Good thereby, God forbid, that I should hinder, or controul my Brother's Conscience in

(z) Luke 3. 16.

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those none-essential Matters. And as one Man that is baptised with the Holy Ghost, will be of more Service in the Church of CHRIST, than Ten that are only baptised with Water, I would to GOD that all his People were so tender in that Point, as never to bar any from Communion but such as GOD bars; for if he receives them, who, or what am I, that I should refuse them. Now as I intend a few more Word's of Advice to the People of GOD in one of the following Chapters I shall conclude this Discourse with that important Advice of the GOD of all Grace to you, and all the Followers of the Lamb. Stand fast therefore in the Liberty, wherewith CHRIST hath made you free, and be not entangled again with the Yoke of Bondage.^(a) And the Lord of his infinite Mercy, lead you by his own Word and Spirit, into all Truth.



(a) Gal. 5. 1.

CHAPTER XIV.

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CHAPTER XIV.

On the Day of JUDGMENT.

WHEN the World with her enormous crimes has stood out her Day of Probation, and all that was necessary for the Welfare of the fallen Race has been done by the Father, Son and Holy Spirit; and all that ever would, have made their Escape from the Wrath to come, and the rest of Mankind have outstood the Day of Grace, have abused the Patience of Heaven, and thereby have sealed themselves down to eternal Perdition, and the Earth so burdened with human Guilt, that time can be no longer, then ushers in the final Decision. The Earth that has long groaned under the Curse brought on her by the Sin of it's Inhabitants now groans for Release. Now Wickedness abounds, and the Love of many waxes cold. Great Part of the World being overspread with heathenish Darkness, and the Christian Corners sunk into Formality, glutted with Antichristian Errors, and chained down from the Truth with gross Superstition; then, ah then! awakes the
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awful Scene. At Midnight it is presumed this
Pomp will burst.

From tenfold Darkneſs ſudden as the Spark,
From ſmitten Steel from nitrous grain the Blaze,
Man ſtarting from his Couch ſhall ſleep no more,
The Day is broke which never more ſhall cloſe,
Above around beneath Amazement all,
Terror and Glory join'd in their extremes,
Our God in Grandeur, and our World on Fire,
All Nature ſtruggling in the Pangs of Death.

YOUNG'S NIGHT-THOUGHTS.

The wiſe Virgins ſleeping with the fooliſh,
(b) the true Chriſtians not only grown formal,
but for the Fear of the Croſs joining Affinity with
Babylon, that whore of the Nations ; growing neg-
ligent of the Cauſe of CHRIST, and ſaying by
their Conduct, the Lord delayeth his coming, and
the Power of Godlineſs ſcarcely to be found on
Earth ; falſe Shepherds and falſe Chriſts deceiving
many trading in Purple and fine Linnen, and mak-
ing a Merchandize of the Souls of Man, (c) the
House of God, which was once a Houſe of Prayer,
become a Den of Thieves ; the great men and

(b) Math. 25. 5. (c) Rev. 18. 7.

kings of the earth grown proud and lofty ; all manner of Debauchery spreading like a Flood ; Stage Plays, Balls and Masquerades received as an Indulgence from Heaven, and the simple Recreations of Fancy ; while the Heralds of the Gospel, if any hold forth the Truth, are accounted as mad Men and Enthusiasts ; Libraries glutted with Tragedies, Comedies, Romances, Novels and other profane Histories, while the Sacred Oracles are either infamously rejected as the Impositions of deluded Men, or disregarded as the Fables of Esop ; cursing, swearing and blaspheming not only the Language of Troops and Mariners, but also of Towns and Countries, and received as the Expressions of Politeness ; Drunkenness a common Amusement accounted neither Sin nor Disgrace ; the Rich exalted, the Poor trampled in the Dust ; Justice and Equity almost abandoned, while the Hand of Bribery cloaks the worst of human Guilt and the vilest of the Sons of Men exalted ; Signs and Wonders seen in the Earth, Air and Water, (d) Wars and Rumours of War, yea the most inhuman Wars spreading Desolation thro' the World

(d) Math. 24. 24.

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like a Flood ; and these with the most alarming Prodigies become familiar as the common Occurrences of Nature, and as little regarded as the Shadows of the Evening, or the threatening Billows to the undaunted Shore, while the secure and unfeeling Inhabitants of the Guilty World are marrying and giving in Marriage, as regardless as the Antedeluvians, (e) O the Midnight Darkness that now overspreads the World ! Darkness covers the Land and gross Darkness the People, setting at nought the most alarming Dispensations of God's Providence, and rejecting the most endearing Expressions of Love and Bowels of Compassion, Calls despised, Mercies abused, Warnings neglected, Judgments defied, Consciences seared, Minds stuped, Souls condemned, the Day of Grace over, and the World undone. Hark ! Hark. The Cry is made, the Midnight Cry. Behold the Bridegroom cometh. Go ye Virgins, go all ye Sons of Men to meet your Judge. (f) MICHAEL appears ; MICHAEL the great Archangel now bestrides both Earth and Sea, and thereby denotes his Power to alarm the just and the unjust, the watery Tombs

[e] Math. 24. 38. 39. [f] Math. 25. 6.

and the most profound Caverns of the Earth ; with
 lifted Arm to Heaven, not only claiming the At-
 tendance of all the Heavenly Hosts, but likewise
 a Demonstration of his God-like Power with his
 dread Commission from the eternal Throne ; and
 this calling Heaven, Earth and Sea to attend, he
 lifts his Hand and swears (by what) by Him, who
 gave Being to all that do exist, and whose Com-
 mands Heaven, Earth and Sea obey ; Armies in
 Heaven, Legions in Hell, and Millions on Earth
 are all by Him preserved, and now all feel his
 solemn Awe ; by him the Great I A M, who
 lives unmoved, eternal and uncontrouled for ever
 and for ever reigns ; by Him I swear (swear what)
 that Time shall be no longer. (g)

Cease, cease ye flying Moments, cease to roll,
 And cease, ye rolling Orbs from Pole to Pole.
 Times Actors with enormous Crimes loud call,
 For threat'ning Vengeance on their guilty Ball.
 Swift and impetuous hear the last Trumpet roar,
 Her bellowing Thunders reach from Shore to
 Shore.

[g] Rev. 10. 3. 6.

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Arise ye Dead, ye slumbering quick appear ;
Start from your Couch and the last Sentence
hear.

Your Judge descends, your final Doom is nigh
The pompous Morning rends the melting Sky.

See, see a threatening Deluge now awakes ; sul-
phurous Worlds burst forth their Magazines of Fire
& instantaneous start up Ten Thousands formidable
Sons of Thunder, the Heavens shake with the ap-
proaching Scenes ; the blazing Sun is extinguish-
ed as a Taper ; the Moon and Stars all convul-
sed refuse a Gleam of Light to the Poor Guil-
ty, distracted and dissolving World ; (b) and fal-
len Nature feels her approaching Doom.

*Metbinks I bear her, conscious of her Fate,
With fearful Groans and hideous Cries
Fill the presaging Skies
Unable to support the Weight
Of the present or approaching Miseries
Metbinks I bear her summon all
Her guilty Offspring, raving with Despair
And trembling cry aloud, prepare.*

POMPHREY.

Arise

(b) Matt. 24. 29.

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THE Seas roar, the Rocks melt, the Earth trembles, the Thunders rattle, Lightnings play ; Earthquakes rend ; Inundations overflow ; Houses burn ; Pyramids reel ; Villages, Towns, and Kingdoms sink ; while burning Hills exceed Mount *ÆTNA*'s or *VISUVIUS*'s Flames ; the Graves open ; the Dead arise ; the quick are changed ; and first the Saints appear ; Heaven's Love is so great for the Followers of the *LAMB*, that Men and Devils shall behold his peculiar Regard for them ; for the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in *CHRIST* shall rise first : (i) And blessed and happy are they that have Part in the first Resurrection ; on such the second Death hath no Power. (k) The King of Kings is now making up his Jewels, and will first serve his chosen Sons from the rude Mass of Sinners.

*See how the joyful Angels fly
From ev'ry quarter of the Sky*

(i) 1. *Thef.* 4. 16. (k) *Rev.* 20. 6 &c

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*To gather and to convey all
 To one capacious Place
 Above the Confines of this flaming Ball,
 See with what Tendernefs and Love they bear
 The Righteous Souls thro' the tumultuous Air
 While the ungodly stand below
 Raging with Shame, Confusion and Despair
 Amidst this flaming Overtbrow
 Expecting fiercer Torments and acuter Woe
 Round them infernal Spirits fly
 O Horror! Curses, Tortures, Chains they cry
 And roar aloud with execrable Blasphemy.*

POMPHRET.

WHAT awful Throws! What Heart-rending
 Groans and chearful Shouts are now heard thro'
 the promiscuous and innumerable Throngs! A-
 bove Angels shouting, Seraphs praising, and
 Saints triumphing; beneath Devils blaspheming,
 and Sinners roaring. Good God! And where
 am I?

All sensual Ties dissolved, and off all Mortal
 Thrown
 No more shall Time, or Weight of Spate be
 known.

For it would not be possible for Mortals to

hear, see, or receive the approaching Scenes, which are spiritual and immortal. Now all Mortal puts on Immortality and prepares to meet the immortal King, to hear and receive their everlasting Doom. The Mask is now thrown off; the Prison-walls are down; and nothing more to interpose between Man and Scenes unknown to mortal Eyes. Now the Bodies arise, but not the Elemental Bodies, for they are to be burnt up and dissolved⁽¹⁾ but that spiritual Body which Man was made with at first, and which fell from God at his Rebellion, and which every Man has tho' fallen, is now to be raised and restored to its primitive Rectitude and Purity.

(m) The Dust or scattered Particles of Ten Thousand Saints now starting from their long Slumbers, which have been scattered by Fish, by Flame, by Rack; in the Sea or on the Land, all rise and claim a kindred to each distant Mote, all purged, all pure, all harmonious, all bright, all Angelic, and all immortal.

And now their Friend appears.

The happy Morn awakes. O blessed Day!
That wipes their Tears, and all their grief away.

(1) 2. Peter 3. 10. 12. (m) 1. Cor. 15. 38. 44. 45. 46. & 47.

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Now all the Saints have reach'd the peaceful
Shore.

Where Darknefs, Sin, and Death shall reign no
more.

THE GREAT ANCIENT OF DAYS now owns
all his despised Followers. Long have they been
accounted as the Filth and Offscouring of the
Earth, and trampled in the Dust by the Feet of
the Ungodly. Long were they loaded with Re-
proaches, and esteemed as Madmen and Enthu-
siasts; but now they are exalted: While the
wicked World shall for ever wail, and call in vain
for Rocks & Mountains to hide them from Him,
that sits upon the Throne, and from the Face of
the LAMB.(a) And now he that loved them
with an everlasting Love, shall receive them in
his kind Embraces, while Angels and Archan-
gels acclamate their safe Arrival to the celestial
World. Now breaks forth the bright and Mor-
ning Star; now the Arms of everlasting Love,
encircles them, divine Beauty sparkling in every
Eye, and sacred Love flushes in each Angelic
Face. Is this the LAMB, cry out Ten Thou-

(a) Rev. 6. 16.

find Saints, is this the LAMB that was Slain ?
 Ah slain, the sinking World to save. Is this the
 Man of Sorrows, that bore our Sins up Mount
 CALVARY, and groaned beneath our Gilt ? Is
 this the great Physician of Souls that appeared
 for our Redemption, when all Help failed from
 every quarter ; when Death and Hell conspired
 our Ruin ; when Destruction yawned, Ven-
 geance threatened, and Misery pursued. Then,
 O then, in that distressing Moment appeared the
 Sinner's Friend, the Comforter of Mourners with
 Balm from GILEAD, to the wounded Conscience.

Great was the Love and strong the Arm of
 Grace

That brought Salvation to the fallen Race
 Let Angels love and every Saint adore
 The slaughtered LAMB, who did the World
 Restore.

Now all the Followers of the LAMB have left
 their guilty World, and found that Rest, which
 God in infinite Love has provided for his Peo-
 ple ; where all is Peace, and uninterrupted Joy.
 No longer shall they complain under a Body of
 Sin and Death, no longer shall they feel the
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Temptations of the grand Adversary, nor be in-
 snared with the Allurements of a deceitful World:
 No longer shall their Breasts throb with Grief,
 nor their Eyes flow with briny Tears, nor ever
 mourn the Absence of their Souls chief Delight.
 Now are they landed beyond all the Storms and
 Tempests, beyond all Sin and Sorrow: for
 these are they that are come out of much Tri-
 bulation, whose Robes are washed and made
 white in the Blood of the LAMB; (o) and these
 are they that died in the Lord, and rest in their
 Father's Bosom. O what unspeakable Scenes of
 Joy now appears, when they awake in his Like-
 ness and are satisfied; (p) and those that have
 turned many to Righteousness shall shine as the
 Stars for ever and ever; (q) while Thousands
 by them called home to the Lord are as Stars
 in their Crown, crying out with Shouts of Praise.
 Blessed be God for the Feet of those, that brought
 Glad Tidings to our Souls, that published good
 Things in SION, (r) by whom we received the
 Messages of Peace: these are the Flames of Fire (s)
 that warned us with Tears to flee from the Wrath

(o) Rev. 7. 14. (p) Ps. 17. 15. (q) Dan. 12. 3. (r)
 Isa. 52. 7. (s) Psalm 104. 4.









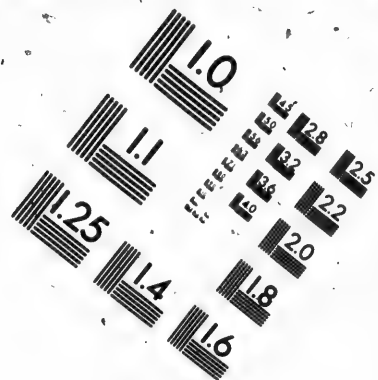
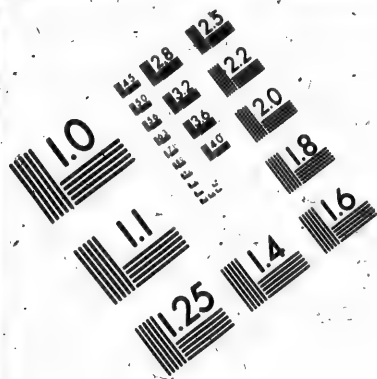
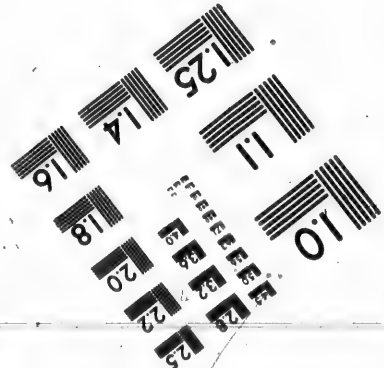
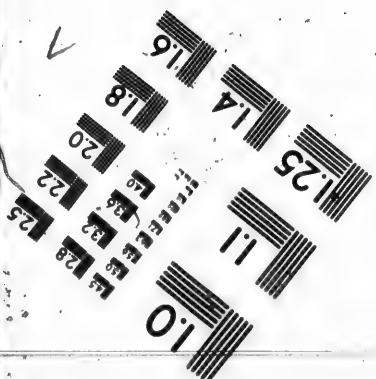
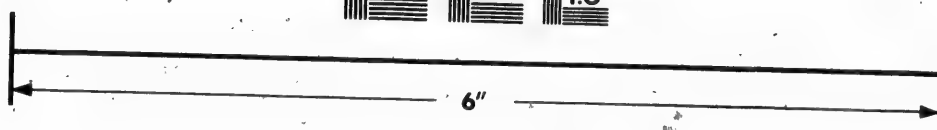
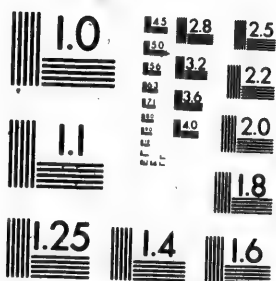


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to come. Blessed be thy Name, almighty Parent, say those brought to the Knowledge of his Love thro' the Instrumentality of Godly Parents, that ever I was committed to the Care of such faithful Stewards. Blessed be God, for their Prayers, Counsels, and Admonitions; but above all for the accompanying Influences of his Grace and Spirit, that attended them; and Blessed be God, that ever I was stationed in a Land of Light, where the Feet of the Gospel Herald have trodden; and here, say the Parents, O thou great Desire of Nations, we are with those that thou hast given us.

Here, blessed Prince, we are for ever thine,
To sound thy Praise, and to thy glory shine.
Thy Sons, thy Daughters, dear bought Children are

The Price of Blood, REDEEMING LOVE to share.

ALL Hail, all Hail, say the Messengers of the Lord, thou great immortal Prince of Peace, that ever the Gospel of Reconciliation was committed to earthen Vessels, and we of all Men the most unworthy, sent forth to proclaim the glad Tidings of Salvation to our Fellow-mortals. Our

Tryals

Tryals were few, and our Sorrows short. Lacked we any Thing during our Mortal State? Altho' Earth and Hell were against us, and Glory to God the Storm is over.

Safe, safe our Feet have trod the Desert thro' And reach'd the Shore, where Sorrows must adieu.

HERE all the Prophets, Patriarchs, Apostles and Teachers, Jews and gentiles, bond and free, Male and Female, old and young, rich and poor that have known the joyful Sound, rest from their Labours, and their Works follow them. Here all the poor Disciples of CHRIST, that have been long wandering up and down in the World in Sheepskins, in Goatskins, in Deserts, in Dens and Caves of the Earth (1) sit down in everlasting Joy, with all Tears wiped from their Eyes. Long have they mourned under the Disorders of their fallen World; but now they have exchanged Sins and Sorrows for immortal Glory, Corruptible puts on incorruptible, and Death is swallowed up in Victory; and now they sing the triumphant Song, where Clouds and Darkness shall never more interpose between God

(1) Heb. 11. 37.

and their Souls. Ah happy, happy Souls, it is well for them, that ever they had a Being ; Their Joys are now begun ; their Sun arose Their Day eternal broke, no more to close.

WITH what unspeakable Joy and Delight do they now reflect back from the Chrystal Battlements of Heaven their native Purity to their fallen World, remembering their deplorable State, and the innumerable Disorders from which they are now redeemed. Now they remember that Gulph of Misery, into which they had plunged themselves, and see from whence they are redeemed. All Souls are now awake from their Sleep, and released from their imprisoning State. The Clogs of their fallen State and the Mask of Mortality are now thrown off, and clearly they remember their first Rebellion in the Garden of Eden ; which brought Destruction with all her Furies thro' the new-made World. Now they remember the bloody Mount, where the bleeding Saviour bore their Sins, and opened a State of immortal Glory to the guilty World. Ah, He it was, that took away their Sins, and now they behold Him Face to Face ; the God of all Glo-

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ry and Consolation ; the Brightness of his Fa-
ther's Glory, and the express Image of his Per-
son. And now all the Glorious of the Godhead
appear in the Face of the blessed IMMANUEL ;
the least Glimpse of whose Visage outshines Ten
Thousand Suns. Every Soul is now ravished
with his divine Beauty ; Gratitude fills every
Heart and Love sparkles in every Eye ; while
the Soul-ravishing Look and Voice of the Re-
deemer kindle in every Breast, Flames of immor-
tal Love. Blessed, forever blessed, saith the
King of Kings are ye that are the Purchase of
my Blood and the Fruit of my Bowels. Ye are
the Fruit of my Hands, and Trophies of my
Victory, the Favourites of Heaven and the ob-
jects of my everlasting Love, Welcome, welcome
now to immortal Glory ; welcome to the Seats
of Rest prepared for you by the Sufferings of
the King of Heaven. Welcome to the Society
of Seraphs, to the Band of Angels and Archan-
gels. Welcome to the Glory of Heaven and
all the Joys of the celestial World. Welcome
to the Fields of Divine Beauty and unbounded
Ocean of Delight. Welcome to the eternal Ages
of Felicity, and all the Sweets of REDDEMING

LOVE

LOVE. And welcome to your Father's Bosom.
 Never more shall a Cloud veil your Saviour's
 Face, nor Darkneſs interpoſe between you and
 your God. Behold with Joy and Triumph the
 impaſſable Gulf between you and the Regions
 of eternal Darkneſs; and remember the deplora-
 ble State from which I have redeemed you.
 It was I that beheld you in all your Blood, caſt
 out in the open Fields to the loathing of your
 Perſon, and then was the Time of Love; my
 Bowels yearned over you with Pity, I caſt my
 ſkirt over you, and ſaid unto you, live.^(u) I
 was the good SAMARITAN, that ſaw you fallen
 among Thieves, ſtripped, wounded and left dead
 in Treſpaſſes and Sin, when the Law and it's
 Executors offered you no Relief; then poured
 I in the Oyl and Wine of my Grace, and bound
 up your Wounds, and ſealed you on the Heart
 of everlaſting Love.^(v) I followed you with
 Tenderneſs and Love thro' all the Dangers of
 your Pilgrimage State, and have now brought
 you to your deſired Home and everlaſting Reſt;
 and now live and reign with me for ever: As

(u) Ezek. 35. 5. 6. (v) Luke 10. 33.

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I live, ye shall live also. Never, never, saith
 the Bride of the LAMB, shall we forget the Day
 of Espousals, and the Time of thy Love. O
 thou, by what Name shall we call thee? The
 mighty God, the everlasting Father, the Prince
 of Peace, thou great, thou all wise Father of
 all Spirits, Author of all Beings, God of all
 Grace, origin of all Existence, Source of all Hap-
 piness, Light of Lights, the Angels Joy, and
 the Seraphs Triumph, or greater Wonder still,
 the Sinner's Friend, the Rebels Advocate, the
 Traitors Plea. Reign, O reign thou King of Kings,
 whose love was stronger than Death, and who
 gave thy life a Ransom for many. O thou, whose
 Body was torn and mangled for our Redemption.
 Reign, reign, thou great eternal Saviour, reign
 O'er all the Hosts of the Angelic Train;
 Let Angels bend, Seraphic Armies bow;
 And the REDEEMER's ransom'd Virgin glow,
 With Love Divine to thy incarnate Name,
 And Worlds unnumbered speak thy lasting Fame.

THIS, this is He, say Angels and Archangels,
 that gave being to all our heavenly Hosts; and
 this is He, that preserved our mutual Feet, when
 Thousands of our angelic Armies rebelled. Once
 the

the Morning-stars sung together, and all the Sons of God shouted for Joy. Happy we stood, when they unhappily fell, and by his unbounded Love, we are confirmed. (w) This is He, whose Divine Light and Smiles of unchangeable Love kindle in our Breasts a Flame of sacred and immortal Fire. Welcome ye Saints, to your blest Abode, while we rejoice at your safe Arrival to the Arms of everlasting Love. Come now and taste, what we have ever since our Creation enjoyed : And blessed be God for your Company. It is an Addition to our vital Flame, and an Honour to our angelic Band to be vitally related to the Bride of the LAMB, But little have ye enjoyed the Sweets of REDEEMING LOVE, While Inhabitants of yon fallen Region ; but come now and feel that sacred Flame, that inspires all the Armies of Heaven and unites our Songs of Adoration to the Lofty Throne ; and look back ye happy Heirs of everlasting Love with Wonder and Amazement on the Love and Tenderneſs of your compassionate Saviour, whose all-searching Eye followed you with Care thro' all the unspeakable Dangers of your

(w) Eph. 1. 10. Col. 1. 20.

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mortal State. Often have we attended you with
 Cheerfulness, when commissioned as ministering
 Spirits, invifible to mortal Eye but above all re-
 member that Day which filled all the heavenly
 Armies with a joyful Surprife and Wonder, when
 the Creator of the Universe hung on CALVARY'S
 Hill, and groaned under the Weight of human
 Guilt; that Day, when Millions of Angels, in-
 vifible to mortal Eyes, covered all the bloody
 Mount, where your Redeemer was extended:
 When, if our immortal State would have admitted
 of Sorrows, all Heaven would have been drest in
 Mourning. But new Themes of Joy were soon
 opened in Heaven, when his expiring Groans
 declared the grand Work of Man's Salvation was
 finished; and triumphant Songs awoke at his
 mighty Conquest over Death and Hell; and this,
 ye Souls for ever blessed, fhall be your everlafting
 Song.

Welcome arriv'd ye Saints forever bleft
 To Angel's Glory and eternal Reft,
 Let Gratitude your Heav'n-born Souls inspire,
 While bending round the Throne of f acred
 Fire

Burning with Love unite f eraphic Lyre.

The

THE Saints are now gathered from the four Winds of Heaven, freed from all the Insults of Earth and Hell, all safely environed by the Arms of Omnipotence. And now more shocking Scenes appear: The Righteous are severed from the wicked; the Wheat from the Tares; and now the Ungodly must awake and appear before the awful Tribunal.

O! must the guilty Spirits trembling come
To meet their Judge, and everlasting Doom.

What would it be for them now, if some dark Cavern or incumbent Shade might shelter them from the approaching Judge. O could they cease to exist! But no, they must exist Strangers to Annihilation, and endure the approaching Shock. O intolerable! And must they meet him once a Man of Sorrows, but now a God in Glory; And now they behold Him in all his Grandeur, with all his Saints and Ten Thousands of his Angels, all winged with Light and Glory, to attend him in the last Assize.

Say, O my Soul, is this the Man that once
On CALV'RY'S Mount sustain'd the Sinner's
Weight?

Whose Glories veil'd within a mortal Frame,

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With Sorrows Press'd, and groan'd upon the
Tree

To save a guilty World, and to restore
Poor rebel Man to everlasting Love.

AN this is He, once a Babe at BETHLEHEM,
but now Archangel's King ; once crowned with
Thorns, but now with Omnipotence and Light
unapproachable. He, that was once arraigned
at PILATE's Bar, now calls Kings, Princes and
Monarchs before him ; Whole Kingdoms bow ;
yea and Worlds submit to his Imperial Sway.
Millions on Earth and Myriads in Hell con-
strained from their dark Abodes to attend his
awful Court. See, see the unnumbered Throng ;
Belial with all the reprobate Sons of ADAM,
who have sealed themselves down to eternal Per-
dition must crowd the solemn Bar.

Nor Man alone ; the Foe of God and Man
From his dark Den, blaspheming drags his
Chain,

And rears his brazen Front with Thunder
scarr'd

Receives his Sentence, and begins his Hell.

YOUNG'S NIGHT-THOUGHTS.

T

THESE.

THESE, the first Rebels in Heaven, must stand the awful Day, and view their black Rebellion. O with what Reluctance will they meet Him ! He that was once their Father and their Friend and did all that was necessary for their everlasting Happiness. What Tortures will rack them, at the Remembrance of the cruel Hand, that without any Temptation or Provocation, was lifted in Heaven, and bid Defiance to the God of all Goodness, and struck the fatal Blow to their own eternal State. Once they were Spirits of Light solacing themselves in everlasting Love, and shouting forth the Praises of the King of Heaven : but now they are, Spirits of Darkness, racked with Guilt and Despair, raging with Malice and blaspheming the God that made them.

How will they meet the great offended God
And bear the Weight of their infernal Load ?
Chains of their own will drag them down to dwell

In the dark Caverns of abyssmal Hell.

AND how, O how will the ungodly Sons of ADAM appear ! Murderers, Whoremongers and Adulterers ; Thieves, Drunkards, Lyars and profane Swearers ; the unjust Wordling with the profligate

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profligate Man of Pleasure; the Pharisee, the
 Hypocrite, the Careless and most Supine and the
 worst of all Wretches, the enlightened Apostate;
 all Despisers of Grace and Rejectors of the Gos-
 pel; all have crucified their approaching Judge,
 and imbrued their Hands in his Blood. And
 now all awake in keen Despair, no Cloak for
 Crimes, no Shelter for Guilt, no Friend, no In-
 tercessor. Rocks forsake them, and Mountains de-
 ny them any Shelter. He that hath long been
 about their private Paths, now sets all their Sins
 in Order before them, No Bribe, nor City of
 Refuge for the Murderer; while the injured Ghost,
 that by his cruel Hand was hurried to an unknown
 World, stares him in the Face, and reads con-
 demnation thro' all his guilty and Despairing
 Soul. O how he trembles at the awful Sight.
 The poor Drunkard now remembers his Taverns,
 and intoxicate Hours, but has no Wine, nor Bowls
 of Pleasure now, to lull his Conscience to sleep;
 (as he has often done) or to drown the Sorrows
 of his tortured Soul. Every Faculty now awake
 in exquisite Horror. The Sensualists can no lon-
 ger find a Thrill for his former Pleasures; his
 Powers of Lust has failed, and he finds a gnaw-

ing Detestation against his obscene Delights ;
 now he beholds with Regret his Accomplices in
 Debauchery, and curses the Day that he ever
 saw them ; all their Sins, publick and private,
 are now exposed to their Shame and everlasting
 Confusion. The blasphemous Wretches, that
 have so often profaned the Name of the God
 of Heaven, must now appear to meet their Judge,
 and behold their black infernal Score. Ah how
 often have they profaned that worthy Name,
 which Angels and Archangels reverence ; & from
 whom they themselves have received every Breath
 they drew ! O what a shocking Truth ! Is this
 Breath given for Repentance turned over to Blas-
 phemy ? Now they feel that Damnation, which
 they did often carelessly or maliciously imprecate
 on themselves and others. But, O too late, they
 now see and feel the Weight of their Sin and Folly.

Ah now he roars among the guilty Throng,
 Nor can he find for his Blasphemous Tongue
 One cooling Drop, to mitigate the Flame.
 He curses now that dreadful God he fears,
 Feels his own Hell, while raging Conscience
 tears

Him thro' the Regions of eternal Shame.

Now

Now the poor Worldling and cruel Oppressor must bid all their Riches and Possessions an everlasting Adieu. Often have they turn'd away the hungry Poor pinched with Cold and Distress; and now they are themselves turned out of House and Home, with neither Friend nor Plea, Food nor Rayment: And now the Judge of all the Earth makes Inquisition for the Mammon of Unrighteousness, and they with nothing to return.

Where, O where will they now flee for Shelter? They have not only crucified the Lord of Glory, despised his Love, and rejected his Grace; but have likewise squandered away all the temporal Favours of their indulgent Preserver. O how much Goodness have they abused!

The Hypocrite and Pharise can no longer deceive the World with their Cloak of Religion; they have nothing now to hide the Shame and Pollution of their guilty and despairing Souls; neither dare they any longer mock the Searcher of all Hearts with their Lip-service, or plead their close Conformity to the External of Religion. O unhappy Spirits! All their Wickedness and Hypocrisy is now unmasked, and they exposed to stand the Test of Divine Scurtinity, and rue their

Folly

Folly in everlasting Confusion. (Adapted to the capacity of our Day, and to be the more striking; I speak of the Judgment as successive; yet I would not be understood any such Thing as a successive Trial, or pleading, there, for that Moment the mortal Mask is dissolved, and the spiritual Body united to the immortal Soul, they are immediately in the Presence of an all-searching Eye, and every Man with a Tribunal in his own Breast.) And where now is the careless, and supine Mortal, that could sit Day after Day under both Law and Gospel, without any Concern or Regard to the Truth. How often have they been warned from Mount SINAI by the Sons of Thunder, and how long have they been sleeping under the most endearing Charms of the Gospel, and treated all with Disregard or Contempt; while every debauched Lover, or vain Amusement of Time and Sense was earnestly pursued and embraced! Ah what would they give now to recall those glorious Privileges and precious Moments, which they have so carelessly slept under, and squandered away in Sin and Vanity! But now their Day is over, the Means of Grace are gone, and their Sun is set never more to rise: Neither can they sleep

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sleep any more, but must for ever wake in a sur-
 prise of Misery. And O how cutting must the
 Sight of the Judge be to the enlightened Apostate
 that was awakened by the indulgent Saviour,
 who had been so long at their Doors, and so of-
 ten intreated them to forsake all and to follow
 him; while his Head was filled with the Dew,
 and his Locks with the Drops of the Night. How
 often has he intreated them not to reject his
 Calls, nor despise his Grace, telling them, that
 his Spirit would not always strive with Man!
 How often has his Bowels yearned over them
 with Pity, entreating them to be wise in Time;
 but they would not have him to reign over them;
 and these are they that sinned against the Light
 of their own Conscience, and against the most
 endearing Expressions of Love. These are they,
 who for one Morsel of Meat sold their Birth-
 right; and now they find no Place for Repen-
 tance, altho' they groan with everlasting Horrors.
 These are they, that for the Love of the World,
 or some earthly Enjoyment, or Fear of the Cross,
 turned away and walked no more with him (x)
 These are they that tasted of the good Word of

(x) John 6. 66.

God, and the Powers of the World to come, who crucified to themselves the Son of God afresh, and put to him open Shame. (y) How often did he tell them, if any Man drew back, his Soul had no Pleasure in them, but all was in vain. And how will they now bear to meet him, whose Love they have so much abused? How often were they warned with Tears, to have Pity on their own Souls, while there was Hope, by the faithful Servants of the Lord; who will now arise to their Condemnation. Ah how often have they intreated them to hear the Lord's Message and accept of Life and Salvation; but they esteemed them as Enemies, because they told them the Truth. But now the Gospel Trumpet is blown no more; the Ambassadors of the Lord are all called home; and the Day of Grace is now over; the mediatorial Hour is gone, and all the unbelieving World is now arraigned at the Bar. All guilty and all undone, all have rejected the Gospel of CHRIST, despised his Grace, and trampled his Blood under their Feet. How often has He wept over them with Tears of Pity, because they would not know nor

(y) Heb. 6. 4. 5. 6. 7.

Improve the Day of their Visitation. (2) How often has he tendered his precious Blood for the cleansing of their guilty and polluted Souls, and wooed them to accept of his Grace, and flee from eternal Perdition, and take up their everlasting Abode in his kind Embraces ! But now He, that made them, has no mercy on them, and He that formed them, shews them no favour. And where now are those Soul-destroying Wretches ; those blind Leaders of the Blind, who preached up a few Morals and External of Religion sufficient for Salvation ; and for some temporal Gain or sinister Views have not only destroyed themselves, but led many other precious and immortal Souls blindfolded down to Perdition ; who will now curse them for their Neglect and false Instruction. They have spent all their Days deceiving the World, and are gone down to the Grave with a Lie in their right Hand ; pretending to the blinded World a Dispensation of the Gospel was committed to them ; when at the same time they were both Strangers and Enemies to both Christ and his Gospel. And now they must forever rue their Folly under the Weight of their Sins, cast out

(2) Luke 19. 42. 43. 44.

in

in utter Darkness under the keen Reflections of those unhappy Souls, which they have deceived, and the gnawings of a guilty Conscience.

AND where are now the ungodly Parents, who, instead of a godly Instruction, have ensnared and corrupted their Children with their God-dishonouring and Soul-destroying Practices ? O how will they now give an Account of their Stewardship ! These, say their unhappy Children, are the ungodly Wretches, into whose Hands our Souls were committed ; who instead of praying with and for us, sacrificed our Souls to Moloch by their evil and ungodly Instructions and Examples. Often, saith one, have I heard cursing and swearing by my Parents, but seldom a Prayer in the Family : They were fond of supporting and decorating my Body, but wholly neglected the Welfare of my precious and immortal Soul. O that ever I was committed to the Care of such ungodly Wretches, who, instead of encouraging me to the House of God, and where the Waters were troubled, would encourage me, or indulge me to Balls, Frolicks, and Houses of carnal Mirth and sinful Recreation. O cruel Parents, cursed Murderers of your Children ! I acknowledge

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acknowledge, faith another, that I have often sin-
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Conscience, and therefore am justly condemned :
yet ye were the cursed Instruments of my everlast-
ing Destruction ; and now I must be your com-
pany forever among the miserable Blasphemers
in Hell. O that ever I was born to live and
die in such a Family. We were an ungodly Fa-
mily on Earth, but we shall be a far worse Crew
in Hell, where we must take up our everlasting
Abode. Cursed be the Womb that bore me and
the Paps that gave me suck, and cursed be the
unfaithful Ministers, those blind Guides, that
have neglected my precious and immortal Soul.
O must I ly down with Ministers, Parents, Bro-
thers and Sisters in the Regions of everlasting
Sorrow, with Devils and damned Spirits, and
what is far worse, with the gnawings of a guilt-
ty Conscience. The Time was, when I had
the offers of Salvation sounding in my Ears, but
I rejected them : And now the Day is over, and
I am gone forever. And ah ! what an unhap-
py Being is now the Scoffers of Religion, who
have so often made a Derision of the Children
of God, and the Truths of the everlasting Gos-

pel. I once thought, faith he, that the true Christians, and the faithful Servants of the Lord, who were so zealous, to be censorious Men, and Enemies to my peace; but now I believe it was really in Pity, to my Soul & a sincere Desire for my everlasting Happiness. I have often scoffed at them as Madmen and Enthusiasts, and told them out of Derision to spare themselves and not to be righteous overmuch; yea and sometimes even against the Lashes and Dictates of my own Conscience. But O my proud Heart, infatuated by the Devil, who was then seeking my everlasting Ruin, would not suffer me to acknowledge my Folly, and turn to the Truth; and often for fear of the Cross, or to please the vain Company I was in, would join in making a Mock of Religion, or of those People I pretended were deluded; and my Conscience would afterwards reprove me, which instead of adhering to, I would by some Means or other lull to sleep. But O such Means have now failed me for ever; my Conscience is now awake, and will sleep no more, but will forever gnaw and torture my guilty and despairing Soul. Ah! was it for a Million or Millions of Years, there would be a Hope to mitigate my Torment; but no my Misery is begun

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gun, and will never end. O had I been a Stock
 or a Stone, or any Thing but a neverdying Soul !
 The Judge approaches, and my unhappy Doom
 draws nigh. How can I bear that shocking Sen-
 tence, depart. O Eternity, Eternity ! And must
 I for ever tread the gloomy Regions of eternal
 Darkness ! Must I wonder and howl with banished
 CAIN, and traiterous Judas, and Myriads of
 Blasphemous Wretches, tormented with reflec-
 ting Men and Devils, and scorched with a guil-
 ty Conscience, without one Drop of Water to
 cool my tormented Tongue. But ah ! too late
 I am convinced of my Folly, and nothing but
 Loss, irrecoverable Loss, sounds through every
 Faculty of my Despairing Soul. I now remem-
 ber, how little I regarded the repeated Calls of
 a bleeding Saviour, and now I shall be as little
 regarded, when I cry, Lord, Lord, open unto me ;
 For I am now for ever banished from the Gates
 of Hope, and have nothing to expect, but increas-
 ing Horrors thro' the revolving Rounds of a
 miserable Eternity ; and all Things past, present
 and to come conspiring to make me miserable.
 I am glutted with inexpressible Torment from
 every Quarter. Ah ! had I Ten Thousand
 Tongues

Tongues, I could not express my Horrors, and yet I must endure them for ever. O how intolerable are my Pains, how exquisite my Horrors, how eternal their Duration, and how unalterable my State! Hark the shrill Outcries of those guilty Wretches.

*Lively bright, Horror, and amazing Anguish,
Stare thro' their Eyelids, while the living Worm
Lies*

Gnawing within them

DR. WATTS.

TEN Thousands Thunders now awe the Attention of all the guilty Throng to the dread Tribunal; and now that allsearching Eye pierces thro' the hidden Recesses of every Soul; and points out all their Sins. The Sins most private and long forgotten are now all refreshed in their Memory, and all their Shame exposed. How heavy the Load; how black the Score, how Heaven-daring the Crime, and how cutting the Lashes of a guilty Conscience, which now heaves the final Bar, and reads their own Condemnation; each one standing as separate before the Omnipotent Judge, and as individually judged, as if he was the only Soul in being. The Judge and he
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alone to stand the naked Test, how can their
Hearts endure, or their Hands be strong, when
the Judge of all the Earth undertakes to deal with
them ; (a) whose very Nature is a Hell to them.
For as the Fire dissolves the Ice by Reason of
the Contrariety of their Natures, so the approa-
ching Judge increases their Torment by Reason
of the Contrariety of the two Natures ; his Di-
vine Light, Love and Goodness being so oppo-
site to their Malice, Fire and Darkness, that their
Misery and Hell is increased and inflamed there-
by. It is Divine Love and Goodness that they
hate, and therefore beholding such Love and
Goodness in him is like Fuel to their Souls in-
creasing their infernal Rage. But behold, He
comes, and see Him they must in all his Glory,
Light and Purity, and hear Him in Justice and
Equity set all their blackest Crimes together with
the Love and Condescension, which they have
so much abused, all in Order before them. In
infinite Love and Pity to the fallen World, saith
He, I left my Father's Bosom, and came down
to suffer and die for your Redemption ; and in
Pity to your perishing and immortal Souls, I

(a) Ezek. 24. 14.

have long waited at your Doors, beseeching you to flee from the Wrath to come : But all was rejected and despised. Days and Hours have my Servants laboured for you and warned you with Tears to escape from Misery, to embrace the Gospel Call and enjoy the Privileges of my Incarnate Love. And long has my Spirit been waiting upon you, and been striving with your Consciences to restore you from your fallen State ; but all was still in Vain. Ye trampled my blood under foot and despised my Grave. Ye have rejected my Gospel and grieved my Holy Spirit, Ye have abused my Mercy, and wounded my Cause. Ye have reproached my Children and derided my Ministers. Therefore I will laugh at your Calamities, and mock now your Fear is come. (b) Ye have chosen Destruction, and ruined your own Souls against all that I have done or could do for your everlasting Happiness. Therefore go now accursed Spirits, and learn the infinite Evil of Sin ; go learn the Folly of rejecting my Grace ; go rue the Loss of all my Light and Love ; go ye Despisers of my Grace and inhabit your own Regions of Wrath and Darknes, where Hope and

(b) Prov. 1. 26.

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Pity can never come ; go feel the Weight of your
 own Guilt, go endure the Hell which your own
 Hands have made, and the Wrath, which you
 have treasured up to yourselves against the Day
 of Wrath. Remember how my Bowels have
 yearned over you ; and fain would I have ga-
 thered you in my Arms of **REDEEMING LOVE**
 as a Hen gathereth her Brood under her Wings,
 and ye would not. (c) What therefore could I
 have done more than I have done, to make you
 happy ? And yet you have made yourselves mi-
 serable to all Eternity. Depart therefore ye cur-
 sed, into everlasting Fire prepared for the Devil
 and his Angels. O what mortal Tongue can ex-
 press, or what Heart conceive the unspeakable
 Horrors, into which they have plunged them-
 selves ! How intolerable is the Anguish of the
 guilty Conscience ; and how exquisite the Tortures
 of the despairing Soul ! All friends forsake them,
 and Foes exasperate them ; Conscience gnaws
 them, and Saints reject them ; Angels despise
 them, and God the Author of all good abhors
 them and banishes them for ever ; and all help

(c) Luke 13. 34

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fails

fails from every Quarter; no Mercy, no Sleep,
nor Mitigation of Misery.

*Hopeless Immortals. How they scream and shiver,
While Devils push them to the Pit wide yawning
Hideous and gloomy to receive them. Headlong
down to the Centre.*

Dr. WATTS.

O ! Unhappy Beings ! How will they endure
an Eternity of increasing Horror, burning with
infernal Rage ; tortured with keen Reflections,
and blaspheming the God that made them ! Their
Die is cast, and their Doom is now settled for
ever ; the Righteous are severed from the Wick-
ed ; and all the Race of ADAM gone to their own
Places as they are made by accepting or reject-
ing REDEMPTIVE LOVE. The Wheat is gathered
into the Garner, and the Tares cast into everla-
sting Burning. (d) The Spirits of Light to the
Realms of Light, and the Spirits of Darkness
to the Regions of Darkness. The great Work
of Man's Redemption is now finished, and the se-
cond ADAM has restored the Ruins of the First.
The Globe that fell by Man's Rebellion, is not
annihilated, but purified, and immortal like unto

(d) Matt. 13. 24. 43.

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Dr. WATTS.

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a glaſſy Sea, mingled with Fire, where thoſe
that are redeemed by the Blood of the Lamb are
to reign for ever ; (e) while the nature of the
Wicked makes an impaſſable Gulf between them
and the Righteous. And now while all the dark
Caverns of eternal Darkneſs are ſhook with dying
Groans, hideous Yells, and blaſpheming Cries,
the glorious Arches of Heaven are ringing with
Doxologies of eternal Praise ; and all the innu-
merable Throng of Saints, Seraphs, Angels, and
Archangels crying out Hallelujah ! For the Lord
God Omnipotent reigneth. Amen and Amen.

Methinks I hear the vaſt unnumber'd Throng
Unite their Voice in one Eternal Song.
Shouting they cry, All Hail Incarnate Name,
Let Love immortal all our Hoſts inflame,
To ſound abroad, thine everlaſting Fame. }
While Rage infernal Storms of Vengeance blow
Thro' the dark Caverns of the Worlds below.
Let rebel Angels feel their tort'ring Chains
In the black gulf, where Guilt and Darkneſs
reigns

(e) Rev. 15. 2.

U 2

And

And the curs'd Race of ADAMS off-spring too
 In their own Hell their Guilt and Folly rue.
 Let Angels shout, Seraphic Armies sing
 Songs of immortal praise to God their King,
 While the pure Bride from yon dark World
 restor'd

Strain lofty Notes to the incarnate Board.
 All Hail, all Hail, ye heav'nly Armies join
 To laud that precious Name with Songs Divine
 Let thankful Shouts thro' all the Realm resound
 And glide harmonious one revolving round.
 Let sacred Love inspire the lofty Strains }
 That echo Praise thro' all the Heav'nly Plains }
 To GOD. Amen, our GOD for ever reigns. }

To be understood by every Reader, I have
 treated on Man's Fall and Recovery in a Me-
 thod suiting to every Capacity, and the Concep-
 tions of the present Day : But shall now proceed
 more closely to the Nature of some Particulars.

WHEN we read of Man and this World being
 made we must no more Imagine (as the common
 Opinion of the World is) made out of nothing,
 than to imagine that nothing made something ; or
 that there was once some empty void, when God
 did not fill Immenfity : Neither must we any more
 understanding,

understand, when we hear of Earth, Trees, Water, &c. of fallen Earth ; or corporeal Hardness, before the fall; than we would imagine the same corporal Hardness after the final Decision ; or in Heaven : For we read as much of Earth, Water, Beasts, and Trees there, as we do in the Creation : (a) But if we believe the Word of God (b) we must believe that he is a Spirit, and will have all his Worshipers spiritual. And therefore when Man stood forth in the Image of God he was possessed of an immortal Mind, clothed with a spiritual Body, and in Possession of a spiritual Paradise ; his immortal Mind, or Power of thought, was originally in God, called his Breath : but now breathed forth into a creaturely State, and all his spiritual cloathing was originally in God's eternal Outbirth, now brought forth likewise into a creaturely standing, and thus we see an off-spring of the DIVINE BEING : (c) whose Welfare now both inward and outward Creature, wholly depends on retaining a Union to its Father ; and that Union confirmed or broken by the Will of the inward Creature ; so that of Course when the Will turned

(a) Rev. 21. 1. & 12. Chapter 4. 6 7. Chapter 22. 1. 2. (b) John 4. 24. (c) Luke 3. 34. Acts 17. 29.

and broke off from its FATHER, it carried off all that Cloathing, Out-birth, or outward Creature, which stood forth related to it in a creaturely Standing; and being thus fallen off from eternal and universal Nature, it becomes a Curse and Hell to, and in itself; because it was now neither self existant, nor united to self Existence: And therefore this whole creaturely System would immediately have been in the same State as the unredeemed Part will be after the GRAND DECISION, had it not been for the Interposition by God in the Flesh, by which it now stands forth a material World, with corporeal Hardness, so that of Course (altho' many have been much puzzled to know what Means God would make use of, to destroy this Elemental World) when the Incarnation of God has done its Office among the fallen Race, the Interposition ceasing, all corporeal Hardness, or material Elements must likewise cease: and then all whose Will has been turned, or inward Creature redeemed; being again united to the infinite and eternal Spirit, will carry back all that Cloathing, or Out-birth, which belongs to it; which is again united to eternal and universal

unniversal Nature. And the others whose Will is
 not redeemed, (but still going its own destruc-
 tive Course,) will sink forever : both inward,
 and outward Creature in its own Hell. And
 thus, my DEAR READER, unless you believe there
 is corporeal Hardness in GOD, in Heaven, and
 Hell, you must be convinced that the whole cause
 of your standing now in this corporeal World is
 only by the interposing of fallen Nature. And
 altho' many to support a Rigorous Election will
 pretend there is nothing done by CHRIST for
 some particular Men ; yet you may see it is as
 evident that no Man would stand in an elemen-
 tal World, with a Body of Flesh and Blood any
 more than the fallen Angels, was it not for the
 Interposition by CHRIST. You may likewise
 learn that, altho' the greatest part of Professors
 conceive of CHRIST as in some Distant Region
 interceding with the Father for Sinners, or la-
 bouring to pacify him, as tho' he was not so
 compassionate as the Son, yet the Truth is, the
 Kingdom of GRACE, and the Intercession of Christ
 is in the Flesh : by GOD'S Incarnate Spirit. I
 know faith one, that the Kingdom of GOD, in
 some

some Degree is in the hearts of the true Believers. True, DEAR READER, the Kingdom of God has not got Possession of the inmost Soul, or turned the Will of the Unbeliever, as it has of the true (if it had the whole Work would be done) yet depend upon it there is no other Kingdom of Grace, or Intercession of CHRIST, that will do them any Good, but this, GOD in the Flesh : for if there was, then there might be some Intercession for Sinners after they have left the Flesh. Yea, and methinks you can't but remember that Christ, when speaking to a People who were declared to be at the greatest Distance from Redemption, and against whom the greatest Curses were denounced, declares in express Words that the Kingdom of GOD was within them^(d) and as it is not said that GOD was in CHRIST reconciling himself to the World, but the World to himself,^(e) I hope you will nevermore Imagine, that CHRIST is in some distant Region labouring to pacify the Father ; nor yet think yourself any more at Home, while you find you are surrounded with corporeal Hardness, than a crimi-

(d) Luke 17. 20. 21. (e) 2 Cor. 5. 19.

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nal at the Bar, with his Arm extended, waiting
 the important Turn ; or ever imagine REDEEM-
 ING LOVE at a Distance from you, for the Truth
 is this, you are already wraped up in the RE-
 DEEMER, and held up on sufference a few Mo-
 ments, while he labours to regain your destructive
 WILL, and turn it its proper Course. Yea the
 whole Existance of this mortal World declares
 these important Truths ; viz. that you are held
 up, by an interposing hand, from an everlasting
 Hell : With REDEEMING LOVE all around you,
 labouring for your Redemption. And altho' some
 may say, that I am entertaining them with Mys-
 teries that doth not concern them, yet it is not
 only held forth in all the Gospel, but is so es-
 sential, that if you had but a reallizing Sense of
 it upon your Soul, you would break forth with
 Shouts of Joy, in the Language of the ANGELS,
 at the MESSIAH in the Manger : Glory to God
 in the highest, Peace on Earth, and good Will
 to Men :(*f*) And would own it to be the Gos-
 pel itself ; preached not only in the Letter of
 the Word, but by every Thing around you ;

(*f*) Luke 2. 14.

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Rocks,

your Redemption. And now, DEAR READER, after you have considered the unspeakable Advantage of the Means of Grace, that informs you of your standing and is to stir up that Kingdom within, then listen a Moment and you will hear all Things around you crying out, "Awake, O Man! Awake, and know these two Truths, thyself; and Redeemer. Linger not on all the plain, lest ye be consumed(g) for as soon as the Children of Men are all come from the Loins, the Son will give up all to the Father; The Interposition will cease, and your destroying WILL, if not redeemed, carrying off all your Out-birth, or outward Creature, will go its own Course and remain falling, sinking and self tormenting Nature forever. Away, Away O Man! while thy Creator holds thee in a possibility of Redemption. O! turn, turn, self-Murderer! Return back to the God that made thee. Fly before thou art irrecoverably gone; O! Fly from thine own Hell, to eternal Rest. All Heaven is engaged for thy eternal Welfare; and REDEEMING LOVE is all

(g) Gen. 19. 17.

" around

“ around thee. O! Fall out of thyself on the
 “ Rock of Ages, and Live forever.



CHAPTER XV.

*Some Remarks on the Conduct of Mankind in Mat-
 ters of Religion especially when GOD is re-
 viving a Work of Grace in the Land, together with
 some Almonitions and Advice.*

AS I have gone thro' the Fall and Recovery
 of Mankind, together with the Plan and
 Discipline of CHRIST's visible Kingdom, I shall
 now endeavour (in hopes of offering some Light
 to my Fellow-Mortals) to take a small View of
 the surprizing Conduct of Mankind therein, viz.
 in Matters of no less Importance than the present
 and everlasting Welfare of their perishing and
 immortal Souls, and when most immediately at
 Stake, viz, when GOD of his infinite Mercy is
 reviving his Work in the Manifestation of his
 REDEEMING LOVE to the Children of Men. For
 (altho' my Reader may be surpris'd) in a Time
 of Darkness all is at Peace; but when Light
 breaks forth, it is not so, when the World of
 Mankind,

Mankind, or any particular Land or People are lying in Sin and Wickedness, sleeping in carnal Security, and thronging down to Hell under a Cloak of Externals; holding the Form of Godliness, without the Power; then all seems to be at Peace, and there are no great Disputes about Religion, because they are all contented with a Form, which the Devil is willing they should have, and which is not worth much disputing about; neither have they much of that Spirit, which creates a Hungering and Thirsting after a greater Knowledge of DIVINE TRUTHS, but are, like People, like Priest. The Ministers traversing their little Orbs of Formality once a Week, and the People with as little Concern give their Attendance, & thus vainly imagine, that all is well. Thousands go Hand in Hand down to Perdition. But when God of his infinite Goodness is moved with Pity towards them, and his Bowels yearn over dying Mortals, and he is pleased to come down with the powerful Influences of his HOLY SPIRIT, to trouble the Waters, and cause a shaking among the dry Bones, then the Scene is changed, and the World is soon said to be in

an uproar. (f) The legal Priests and Ministers, who have got their Wealth by trading in Purple & fine Linnen, and of the Souls of Men, find their Merchandize beginning to cease, will begin to bestir themselves, if possible, to keep the World in Blindness, the Scribes and the Pharisees or formal Christians with them crying out, the Church is in Danger, the Church is in Danger; saying they will earnestly contend for the Faith once delivered to the Saints; (g) when at the same time, they are such Strangers to that Faith, and the spiritual Kingdom of CHRIST, that they might with more Propriety say in plain Words, great is DIANA of the EPHESIANS. (h) Neither are there any Men on Earth greater Enemies to the Power of Godliness, than those legal Professors, who know nothing but the Form: And they will do more Damage in a Time of Reformation, than the open Profane: Witness that glorious Day, when CHRIST was on Earth with his Disciples. Publicans and Harlots would embrace HIM, while the Scribes, Pharisees and High-Priests would stone him as an Impostor, and say

(f) Acts 17. 6. (g) Jude. 1. 3. (h) Acts 19. 29.

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that HE casted out Devils by Belzebub. (i) And I have reason to believe, that many in these Days, in Times of Reformation, that are called Christians, and are very close in their External, are as great Enemies as they. But some will say, I am so far from being an Enemy to the Cause of CHRIST, that I should rejoice to see Religion revive, and spread throughout the World ; but I do not like to see Errors, Delusions and Enthusiasm creeping into the Churches, for that is all I oppose. Now let me ask such People, what does that differ from the Language of the High Priests, Scribes and Pharises ? Did they not say the same, and had they not for Years pretended to exhibit a promised MESSIAH ? And you may reasonably suppose that they pretended a Desire for Religion to cover the Earth, as the Waters doth the SEA ; and tell the People, that the Hour was approaching, when their great REDEEMER would come, and you may see how much Truth there was in all their Pretensions ; for no sooner had HE appeared (and exactly according to the Prophecies too) but they im-

(i) Mark 3. 22.

mediately

that



mediately Rose up against HIM, and were the first Men to reject, stone and crucify HIM; (j) and laboured the most to prejudice the Minds of the People against HIM; declaring He was not the CHRIST. And why was all this? Why, because he did not come according to their carnal Inclinations, as they expected. For instead of his coming in earthly Pomp and Grandeur, as they expected, He came in the Form of a Servant; (k) poor, despised and rejected; a Man of Sorrows and acquainted with Grief; (l) and instead of increasing their Grandeur, encouraging their Merchandize and patching up their old Forms and Traditions as they expected, He scourged the Temple, overset their Tables, cast out the Money Changers, and the Seats of them that sold Doves; (m) and instead of approving them and their Conduct, declared to their Faces, that they were so far from being his Servants, or Friends to his Cause, that they had made his House a Den of Thieves; (n) and, what was still more exasperating to their carnal Inclinations and Pride, his doing all this with small Cords. For if God in

(j) Matt. 27. (k) Phil. 2. 7. (l) Jac. 53. 3. y^m
John 8. 15. (n) Matt. 21. 13.

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a Time of Reformation, when He is scourging his Temple, would make use of more human Learning and wordly Grandeur, they would not find so much Fault, and it would please the World better; but instead of that, he makes use of small Cords, and declares that he will chuse the weak things of the World, and things despised of Men to carry on his Work, and abase the Pride of Man. (o) For as He first made Choice of poor despised Men, Fisher-men, and Tent-makers (p) to spread the Gospel, and many of them illiterate Men, so he does commonly still.

BUT some will say again, that they do not despise them, because they are poor, and despised of Men, or because they are illiterate, but because they are led away by a Zeal not according to Knowledge; and because they are bringing Errors and Confusion into the House of God; and because they do not come in according to order, when God is a God of Order. Now let me once more refer such People to the Language and Conduct of their Predecessors, and see how little they differ. Did they not likewise pretend

(o) 1. Cor. 1. 19. 20. 21. (p) Mat. 9. 9. Acts 1. 3.

to be as fond of the true Religion; and wish for the Day to come; and yet no sooner had God began to pour out of his Spirit and revive his true Religion among a few despised Creatures, who were thereby constrained to shout forth his Praises, but they were immediately offended, and opposed them as Madmen and Enthusiasts; who were led away with a blind Zeal and intreated the Lord to put a stop to such a Religion as that: (q) And I make no Doubt but there were many, who had been pretending to plead with God for a Reformation among their Youth and Children, and yet no sooner had the Lord converted a small Number of them, and constrained them by his Love and Grace to make it manifest, but they were so offended and enraged, that if it had been in their Power, they would have immediately put them all to Silence, and obstructed the Work (r) altho' it was only the fulfilling of the very Prophecies, which they pretended strictly to adhere to, and with which the Lord immediately refuted them. (s) Now I have Reason to imagine, that if those Children had been

(q) Luke 13. 39. (r) Matt. 21. 26. (s) Matt. 21. 16. Pf. 8. 2.

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at their Recreations, or Houses of carnal Mirth, those Men would not have been much troubled about it: And likewise I say (tho' with Cause to grieve) that when People in these Days are meeting for carnal Mirth, spending Hours over a Bottle of Wine in all Manner of vain Discourse, and the young People frolicking and playing at Cards, our legal Preachers, and external Professors are not much troubled; but when instead of all that, they are meeting often for the Worship of God and those young People instead of frolicking and singing carnal Songs, are praying and singing Psalms, Hymns and spiritual Songs, exhorting their Companions to fly from the Wrath to come, some telling what God had done for their Souls, and proclaiming the Wonders of REDEEMING LOVE, while others are so burdened with Sin, that they are crying out under their Guilt, what must we do to be saved; then the Powers of Antichrist are offended, and crying out, away with such a Delusion, saying, that they are under an Imposition led away by a blind Zeal, and following Impulses and Fits of the Passion &c; and say of those God makes use of in his

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Work, that they are Impostors, and disorderly Men, and if all such Endeavours prove abortive, and they cannot put a stop to the Work, then they will try another Step, beginning to brand them with Infamy, casting all Manner of Reproaches upon them, finding Fault with all their Improvements, gathering up and magnifying the Miss-Steps and Imprefections that can be found among them. Such a one, say they, has been guilty of such and such Things : and such a one is not fit to speak in Publick, such an one did not come in at the right Door ; and such an one was not licensed by proper Authority ; and then cry out, as their Predecessors did, do any of the Rulers or of the Pharisees believe in him ? But this People who know not the Law, are accursed. (f) Do any of our great and learned Men believe in such Notions, or follow such deluded Men ? No but only a few poor Women, or ignorant Men, that are insatuated and led astray. O astonishing ! Is this the Conduct of the poor blinded World in Things of the most infinite Importance ? Who then, that has any Bowels of Compassion can for-

(f) John 7. 48. 49.

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bear to weep, especially over such, who are not only ignorant of the Things that be of God, but Enemies to the only Thing, which belong to their everlasting Peace. Ah affecting Sight indeed! When the LAMB of GOD was caused to weep thereby, when his Bowels yearned over them with Pity! Such was the Conduct, that caused Him to drop those Tears of Compassion over the bloody City, and caused Him to say, when He saw them, not only Thirsting for his Blood, but likewise destroying their own precious and immortal Souls "If thou hadst known, even
" thou, at least in this thy Day, the Things that
" belong to thy Peace, but now they are hid from
" thy Eyes." (u) Who could ever have believed it, unless they had seen it, that the poor perishing Children of Men, could ever have been so enraged against the only possible Way, that God could find out for their Redemption. @ how astonishing to see Professors of Christianity, who have appeared very zealous pleading for a Day of God's Grace, the out-pouring of his spirit, and wishing for a Reformation: and when it is come (tho' not in Answer to their Prayers)

(u) Luke 19/42.

immediately

immediately oppose it, and if it was in their Power, would pray it back again. Well might God say unto such People (when appearing so zealous for a Day of Reformation) Wo unto you that desire the Day of the LORD, for what End do you desire it. The Day of the LORD will be unto you a Day of Darkness and not of Light, a Day full of Stumbling-blocks, as if a Man should flee from a Lion and a Bear met him, or go into the House to lean his Hand upon the Wall and a Serpent should bite him (v) For the Day of the Lord instead of administering any Happiness to such People, as they expect it, breaks up their carnal Peace, oversets their Traditions, stirs up their Enmity, and inflames their Rage against it, by which means they are more miserable, than they were before, crying out ; art thou come to torment us before our Time ? (w) And thus you see, dear Reader, how the Enemies of CHRIST have followed the woful Steps of their Predecessors even down to this Day, and at the same Time plead their Innocency. And therefore if these Lines should Chance to

[v] Amos 5. 18. 19. 20.

fall into the Hands of some such unhappy Mortal, who under such a Cloak of vain Excuses, should be found thus fighting against the Spirit of the living God, I will as a Friend to his precious and immortal Soul, endeavour to drop a few Words at his Door.

BE intreated, my poor unhappy Fellow-mortal, O be intreated to consider the Danger of your Way, before it is too late, and take heed that you are not found fighting against the meek and lovely SAVIOUR, and destroying your own Soul, and take heed you do not call a Work of Grace a Delusion, because it is not agreeable to your carnal Inclinations, Forms and Traditions; For you see, that all the High-priests, Scribes and Pharisees, who opposed the Work of God, and crucified the LORD of GLORY, had the same Pretences, and made the same Excuses, as you do; they would not acknowledge, that they were crucifying the LORD of GLORY, or opposing the Work of God, but said, they were only bearing a Testimony against Impostors, and deluded Men, to obstruct Errors; and Enthusiasm creeping in to the House of God &c. you say, this is not right, and that is not right; such a Man is not properly

properly authorized, and another preaches without License; one is deluded, and another led away by a blind Zeal, and such a Man hath no Right to exhort, and these private Conferences, repeated Lectures and Night-meetings you do not like; for, you say, it breaks up Families, keeps People from their Work, causing Servants and Children to be disobedient, &c. And was this not the Language of all the Enemies of CHRIST before you, even from the Beginning of the World, and had they not the same Reasons for opposing all the Servants of God, when sent among them? (w) This was not right, and that was not right, and CHRIST himself was not right; (x) and his Disciples were all wrong; sometimes they were drunk with much Wine; (y) and sometimes much Learning had made them mad. (z) And is it not plain to be seen, that to such People as them and you, all the Work of God is wrong; because it is against your carnal Reasoning and not according to your old Traditions. Do not think that I am your Enemy, because I have discovered your evil Con-

[w] Luke 41. 23. [x] Matt. 23. 34. [y] Acts 2. 13.
[z] Acts. 26. 24.

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duſt, and intreat you to deſiſt, before it is too late. God knows, I wiſh your Souls well ; and would rejoice to be instrumental in bringing you to a Senſe of your Danger, and ſhew you, that you are on the Enemies ground ; that you might make your Eſcape from everlaſting Miſery, unto eternal Joy. O be intreated to conſider, that the infallible Word of God has declared, that unleſs you have been born again of the Spirit of God, you are an utter ſtranger to the Truths of the Goſpel ; and the Things that be of God are fooliſhneſs to you ; (a) and therefore you may be ſo blinded in Sin, ſo bribed by carnal Reaſon, and ſo chained down by the Prejudice of Education and Tradition, as to take Light for Darkneſs, and Darkneſs for Light, and if your Light ſhould be Darkneſs, how great is that Darkneſs ; (b) nay you may be ſo infatuated by the Devil, and led aſtray by a deceitful Heart, as to oppoſe the Work of God, and perſecute the Followers of CHRIST ; and at the ſame time vainly imagine, that you are doing God Service. (c) You may pretend, that you are earneſtly contending for the Faith once delivered to the Saints,

[a] 1. Cor. 1. 18. 23. [b] Matt. 6. 23. [c] Acts 16. 9.

when

when at the same time you are a stranger to any Faith in Christ, and are only fighting for a poor dry Form of Godliness, without the Power. (d) You may likewise pretend that you are labouring to support the Cause of CHRIST, and of the Word of GOD when at the same time you are enemies to Christ, and making the Word of GOD of none Effect through your Traditions. (e) And if this should be the Case, that you are so unhappily deceiving yourself, how can you stand out in Opposition any longer, or if you are contented to live with a dry Form, without the Power, why will you oppose the power among others? Why will you not let them enjoy a Liberty of Conscience; or if they are deluded, as perhaps you may say, why do you make a Scoff at them? Surely if that was the Case, they are not to be laughed at, but ought to be pitied and prayed for. But pray remember, there is a Possibility of what you call a Delusion, and Enthusiasm, being the true Work of the living GOD. Therefore mock not, lest you make your Bands strong; (f) for it would be better for you, that a Mill-stone were hanged about your Neck, and you cast into the Sea, than to

[d] 2. Tim. 3. 5. [e] Matt. 15. 3. [f] Isa. 28. 22.

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offend one of CHRIST's little Ones, Perhaps you
 will not believe it to be of GOD, because you
 cannot understand it ; but if you have not ex-
 perimentally known a Work of Divine Grace in
 your own Soul ; if you have not been born again
 by the Spirit of GOD ; if you are not become
 a new Creature in CHRIST JESUS, then it is cer-
 tain, that you are so far from being a Judge ;
 whether it is of GOD or not, that if it be of GOD,
 it will appear to you Foolishness. (g) O therefore
 be intreated to hear that Solemn Word from Him,
 before whom you must shortly stand. Behold ye
 Despisers, and wonder and perish : For I work
 a Work in this your Day, that ye shall in no
 wise Believe, tho' a Man declare it unto you. (h)
 O consider what an awful account you must one
 Day give before GOD's impartial Bar, if you
 should be found fighting against GOD ; for you
 are not only ruining your own Soul, but you
 are likewise instrumental in the Destruction of
 the Souls of others, by casting Reproaches on the
 Work of GOD, and labouring with poor Souls
 that are around you, to keep them from atten-
 ding where the Waters are troubled. Wo unto
 you, saith the LORD, for ye will neither enter

[3] 1. Cor. 2. 14. [4] Acts 13. 41.

the Kingdom yourselves, nor suffer ye them that are entering to go in(*i*) Why will you bring the Blood of Souls upon you, and wilfully plunge yourselves into eternal Perdition ; or if you will ruin yourselves, why will you destroy others ? Pray let them enjoy the Privileges of the Gospel, for as they must one Day be judged for themselves, why may they not have the Liberty of seeking for themselves, now while they are Probationers for Eternity.

BUT I suppose some will say, we are not against their enjoining a Liberty of Conscience, or seeking for themselves, but they are forsaking the good old Way, turning away from their Ministers, separating from Churches, encouraging separate Meetings, and the like. To which I answer, that by no Means I would advise a Separation in a Church of CHRIST. Neither is such a Thing common : But perhaps it is you, that have left the good old Way, by sinking into the Form of Godliness, without the Power ; and they are now returning back to the Liberty of the Gospel, and separating from the Seats of Antichrist :

[*i*] Matt. 23. 13.

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And, if so, it is no more than what God himself has strictly commanded them. (j) And I presume to say, that in such a Case, if you saw the Difference between Light and Darkness, you would be so far from labouring to keep them in Bondage; that you would thirst for Liberty yourselves. For what Fellowship hath Righteousness with Unrighteousness? What Communion hath Light with Darkness? What Concord hath CHRIST with Belial? Or what Part hath he that believeth with an Infidel? And what Agreement hath the Temple of GOD with Idols! Therefore how is it possible for them to travel together? For what the Heaven-born Soul loveth, the Moralists cannot bear; they may seem to go together in Peace, in a Time of Darkness, but when GOD is showering down the Bread of Life, the one eats and rejoices, while the other rejects and is offended: Which I have not only been an Eye-witness to, in the short Compass of my Work in the Vineyard, but have likewise proved it by the infallible Word of GOD. Therefore let not the Devil persuade you, that this is only a Fancy, or blind Zeal of mine; for

And,

[j] 2. Cor. 6. 17. Rev. 18. 4.

unless

unless you are convinced, my dear Reader, of these Things, before your Day of Grace is over, you will unavoidably be convinced of them to your everlasting Sorrow. Neither count me your Enemy, because I tell you the Truth. There is yet a Time for Repentance, and who can tell, but you may yet escape everlasting Misery, and for ever rejoice in what you are now despising; as St. PAUL doth now in that Saviour, whom he once persecuted. (k) And for your Encouragement I can testify, that in the short Compass of my Travels I have known many, who have been opposing the Work of GOD as a Delusion, and making a Scoff at those, that are called New-lights and Schemers, who are now Advocates for the Cause of CHRIST, and rejoicing in that, which they once called a Delusion and Enthusiasm. O therefore let me entreat you in the Bowels of the Lord JESUS CHRIST, if ever you expect to see GOD'S Face in Love, to consider these Things, let them be impressed on your Mind, when you lie down, and when you arise; when you go out, and when you come, in Search your own

[k] ACTS 22. 4.

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Foundation, consider your Conduct, examine, whether or not, you was ever slain by the Law, and made alive by the Gospel ; whether you have experimentally known a vital Union to the Lord JESUS CHRIST ; whether you have ever received the Seals of God's Love to your own Soul, and enjoyed the Communications of Divine Grace : And if you have not, why will you risk your precious and immortal Soul on such a Pinnacle of Danger ? Why will you say, that such a Man is not right, and such a People are all led astray ; when the Word of God has declared, that (let them be as they will) you are so far from being right, that you are justly condemned, and wholly exposed to be cast into Hell every Breath you draw. Why therefore will you pretend to dispute so much about Religion, when you have no Religion ? First make sure to get a Religion in your own Soul, that will stand you instead, if God should this Night call you before his dread Tribunal : For why will you spend so much time disputing about the Chaff, when you are not sure, that you will ever taste of the Wheat ? First get the Beam out of thine own Eye, and then thou canst see clearer, to pull the Mote out

out of thy Brother's Eye: First get the Love of the Blessed Jesus shed abroad in your own Soul, and then you will be a better Judge between Truth and Error; and will likewise be sure to rejoice, when all Discords and different Forms of Religion shall cease. O consider how inconsistent you are conducting to be so zealous for some external Observations, and at the same Time wholly neglecting of that most important one Thing needful, on which hangs your present and everlasting Happiness! Who that has any Bowels of Pity, can forbear grieving to see the Cruelty, that Mankind exercise upon themselves? I suppose, if I were to tell many of my Readers, that it was no Matter, whether or not they were baptized with the HOLY GHOST and with Fire, they would not be much disturbed; but if I were to tell them, it was no Matter, whether they were baptized with Water or not, they would cry out with the greatest Zeal, away with such a Man, away with such a Man, for the Church is in Danger. Well might God pronounce a Woe against such People. (1) O take heed therefore, my dear Reader, that you are not found among

[1] Matt. 23. 23.

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those, against whom such Woes are pronounced ; and if, upon diligent search into your own State and Condition, you find it to be your unhappy Case ; then let me intreat you for the Lord's Sake, and for your own Soul's Sake to Look around you, and let every Faculty of your Soul be wholly attentive to that most important, and friendly Advice of the KING of HEAVEN. Labour not, ~~for~~ He, for that Meat which perisheth, but for that Meat which endureth to everlasting Life.(m) Thus hoping and praying that these few Lines may not be wholly in vain to your Souls I shall conclude with the earnest Groans and most imphatic Language of ELIEZER. O Lord GOD of my Master ABRAHAM, I pray thee send me good Speed this Day.(n) Send O thou compassionate Saviour, for thy Name sake, and in Pity to perishing and immortal Souls, the accompanying Influences of thy Holy Spirit, with the weak Desires, and unfaithfull Labours of thine unworthy Servants. Send, O blessed God, a Word of Power, and Peace, to the Hearts of those, into whose Hand thou mayest see fit to

(m) John 6. 27. (n) Gen. 24. 12.

past these Lines; that some precious and immortal Soul may have cause to raise an immortal Note to thy Name for these TWO MITES.



CHAPTER XVI.

Some further Advice, chiefly to the Followers of the LAMB.

AS I have thus gone thro' my Design on those important Points, I shall now drop a few Words more of Advice and Encouragement, chiefly to the happy Followers of the LAMB, whom I esteem as the excellent of all the Earth and with whom I expect to enjoy an everlasting Day, and to you I may say as the Angel to MARY; Hail thou blessed & highly favoured of the LORD: (a) who have been redeemed with the Price of Blood, and are married to the KING of Heaven in an everlasting Covenant of LOVE. O think, think my Fellow-Travelers to eternal Rest, how vastly you are indulged, and what vast Obligations you are under, to be for God, and no

(a) Luke 1. 28.

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other ! O therefore be intreated by your unwor-
thy Servant, to live above the Allurements of
this ensnaring World, and let your Light so shine
before the World, that others seeing your good
Works, may glorify your Heavenly Father ; (p)
remembering that you have a Portion in the eter-
nal World Ten Thousand Times beyond what
this vain World can Possibly afford you ; nei-
ther have you any more to do with this World,
than a Pilgrim. All you want is Journey-bread,
just to support you on your Way : for you have
no continuing City here, but are seeking a bet-
ter Country, which hath Foundations, whose Ma-
ker and Builder is God. And while you are
acting on the mortal Side of the Grave, you are
the Salt of the Earth ; the Light of the World,
and Witnesses for the Living God. O ! there-
fore be wise, and assiduous for the Cause of
CHRIST, and the Welfare of precious and im-
mortal Souls. Shake off the Frowns and Flat-
teries of this ensnaring World ; sit not in the
Seats of the scornful ; stand not in the Way of
Sinners ; court not earthly Dignities ; neither

(p) Matt. 5. 16.

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thirst for the Applause of Mortals; but take up your Cross daily, and face a frowning World; fear not the Rage of Hell, neither love your Lives unto Death; but let the World know, that you have been with Jesus; and intend to spend and be spent in His Cause. O! be careful not to fall asleep in Formalty; for it is not only very dishonourable to God, but will starve your own Souls, and make you useless in the World. Labour therefore for that Power of Godliness, for that divine Life and sacred Flame of immortal Love to be daily reviving in your Souls, which will unavoidably reflect into a cheerful Conformity to the eternal Ways of God. Live not on past Experiences, but be sure to gather Manna every Morning: And think not strange, when your blessed Master is riding forth in the Gospel of Peace thro' your Towns and Villages, with the Power of his Grace, to redeem precious and immortal Souls, that there appears so much disputing, Oppositions, and Separations, as there commonly is: For as it has been proved, it always was, and always will be so, when God is reviving his Work among the Children of Men.

For

For He has told you, that He came to send Fire upon the Earth ; and that He came not to send Peace, but the Sword ; to set the Father against the Son, and the Son against the Father ; two against three, and three against two : (q) For the Nature of Mankind is such, that the Truths of the Gospel, and the Vitals of Religion alarms them from their Security, and breaks their carnal Peace ; and the natural Men for to retain that carnal Peace, will oppose and reject the Work & Spirit of God to their own everlasting Ruin ; (r) and will labour hard, to obstruct the Power of Religion. But as the Enemies of Religion are not only engaged against the Cause of CHRIST ; but likewise waiting, and watching for your Halting : O be sure that you give no Cause of Offence, and then when you are persecuted for CHRIST's Sake, happy are ye. Let me likewise intreat you, not to be offended at their Offence ; for if the Devil cannot get you to be offended at the Work of God, nor to say any Thing against it, he will, if possible, stir up your Minds against their

(q) Luke 12. 42. 51. 52. (r) Luke 12. 51. Acts 13. 46.

Offences; and as he cannot get you to make a Scoff and Derision; he will employ you to carry about and repeat over the Scoffs and Derisions of others and relating over, what is said and done by the Opposers. And be not surprised, if I tell you, that it is doing the Devil's Drudgery, and a Snare, that the People of God are often taken in. You may remember, that your unerring Leader, who is gone before you, has strictly commanded you, to salute no Man by the Way: (1) therefore, if you give no Cause of Offence, pay no Regard to the scandalous and false Reports, which the Enemies of CHRIST may raise against you; neither be any ways grieved, because your Names are cast out as Evil: For the Servant is not above his Master; and if they called the Master of the House Belzebub, how much more will they you of his Household. (2) If you would conform to the World, and say but little about the Vitals and Power of Religion, you would have but little Persecution.

THERE are likewise many in the World, who

(1) Luke 10. 4. (2) Math. 10. 25.

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would fain keep up their Name among the true Christians, and therefore will not oppose the Work of God ; but for fear of meeting with some Trouble, and having their Names cast out of the Synagogue, will stand aloof from the Work of God in a Time of Tryal ; or perhaps seem to join with both, or appear to be Neuters, But if these Lines should ever be committed to their Perusal, O let me tell them they are miserably mistaken, and I suppose have forgot, that CHRIST has declared, there is no such Thing as a Neuter ; neither in his Kingdom, nor his Enemies, for if they are not engaged in his Cause, they be in the Cause of Antichrist : (u) Therefore I would intreat such People, if they have any Regard for their precious and immortal Souls, by no Means to halt any longer between two Opinions, neither turn their Backs on the Work of God (as I believe many do) for fear of offending some legal Ministers, or Pharisees, but come immediately from among them, and touch not the unclean Thing, lest ye be polluted with their Fornications, and by no Means go with,

(u) Luke 11. 23.

nor bid them God speed : For if you do, you will not only go against the express Command of God, *(v)* but likewise will be guilty of the BLOOD of Souls yourselves. I know the Powers of Darkness will tell you, that you cannot know the Difference between CHRIST and Antichrist : But who must you believe, Man or the God of Truth, who has not only commanded you to embrace the one, and reject the other ; which would be inconsistent, if there was no Difference to be known ; but has likewise declared in plain Terms : And I think he is the best Expofitor of his own Meaning. My Sheep know my Voice, and they will follow me, but a Stranger they will not follow. *(w)* Now if there was nothing to be known in those Matters, why would the Lord of Glory so often have spoken so positively by an express Command, that his People should try the Spirits, *(x)* and separate from them, and come out from among them. *(y)* And therefore, if these few Lines should ever fall into the Hands of any of the true Followers of the LAMB,

(v) 2 John 10. 11. Rev. 18. 4. *(w)* John 10. 3. 4. 14. *(x)* 1 John 4. 1. *[y]* 2 Cor. 6. 17. Rev. 18. 4.

who are not indulged with a Gospel Minister, but are groaning under the legal Improvements of unconverted Men; let me intreat them in the Bowels of the LORD JESUS CHRIST, to adhere to those Commands of GOD and come out from amongst them, lest the Blood of Souls hang upon your Garments : They may think hard at your leaving them ; but you cannot do them a greater Injury, than to continue with them ; your bidding them Go speed, when they are deceiving themselves and others, will naturally tend to seal them down in their Deception ; and by and by, they are gone beyond all Recovery : when if you was to come out from among them, it might prove a Matter of Conviction to them, to put them upon Search, and perhaps prove the Salvation of their precious and immortal Souls. Neither can you expect that GOD will give you a faithful Minister, while you stand among his Enemies, supporting the Cause of Antichrist against him.

BUT some perhaps may say, what shall we do? Do my dear Reader, why you must immediately adhere to the Advice of Heaven, and not

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not forsake the assembling yourselves together, as the Manner of some is ; but exhort one another daily ; and more especially as ye see the Day approaching : (x) And altho' the Enemies of Religion will bear hard against you from every Quarter, especially the dead Ministers, and legal Professors ; yet if you wish well to your own Souls, and the Souls of others ; assemble together, tho' your Numbers may be small, and God has promised to be with you, and to bless you, and will be your God, and you shall be his People. (a) Make use of the best Gifts he has given you, and that is the Way to have them enlarged ; and pray ye the Lord of the Harvest, that he will send forth Labourers into his Harvest and if any of his Brethren appear to have the Gift of Exhortation or Doctrine, put such an one forward to Improvement, and by all Means make use of that Power and Privilege, which has been proved by the infallible Word of God, to be your Perogative.

BUT some perhaps will say, that altho' you are among legal Ministers & Churches, yet you ought

(x) Heb. 10. 25. (a) 2 Cor. 6. 18.

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not to leave them ; but remain with them in Hopes to reform them, and do them some Good. But for my Part, I cannot tell, where they find either Scripture or Reason for Sion's staying in Babylon, hoping to do them Good. If you come out from among them, and hold up the Truths of the living God, you may be the Means of bringing many a poor Soul out of Darkness into marvellous Light ; but if you remain among them, you are not only holding up the Powers of Darkness to their Destruction, but are taking an effectual Step to bring Death and Darkness upon your own Souls. I will likewise refer you to the same Advice given by W. DELL. " You that
 " are Believers, saith he, who live in any Town
 " or Parish where those false Teachers, or false
 " Prophets are, come out from amongst them, and
 " touch not the unclean Thing : For it is better
 " to meet among yourselves, tho' you are
 " but few in number, since CHRIST has promised
 " you his presence, than to communicate with them in their false Ordinances.

I know that you are few in Number, and Strangers in the Land ; you likewise hear about

a Body of Sin and Death, and having many Enemies without and within, you often pass thro' many a sorrowful Hour : and your Tryals may be great ; and yet I know the Cause of CHRIST, and the Welfare of precious and immortal Souls lieth near your Heart ; and I know that many among the Enemies of CHRIST are subtil to annoy those they cannot destroy, and often, by their Head-knowledge, may wound your Peace, and bewilder your Minds ; especially among the Lambs, or weaker Christians, who are not so capable of defending the Truth, by disputing with them about the Decrees of God the origin of Sin, the Plan and Discipline of the Church, the Ministerial Rights, the Power of Ordination &c. and therefore it is, that I have endeavoured for the Glory of God, for the Conviction of Sinners and the strengthening of your Hands against your Enemies, to cast those Two MITES into the Offerings of God : And altho I expect the Powers of Darknes will rise up against it from the Pulpit and the Press ; yet I regard not that, so that it may be useful in the Hands of God : Yes and was it in my power I would cast these Two MITES in the four Quarters of the Earth : And

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great Benefit to you on your Journey thro' your
Pilgrimage-state, knowing that you are hastening
to your Father's House, where you never will
want such Encouragements, nor Weapons to fight
the Battles of the LORD; for there all Tryals and
Conflicts will be at a Period: Where thro' the
unbounded Ocean of Free Grace, you will ere-
long meet with all the Followers of the LAMB
in everlasting Joy, where your wearied Souls shall
for ever rest in the Bosom of everlasting Love,
far beyond the Insults of Earth or Hell, or the
threatning storms of Sin and Sorrow; where you
shall be disentangled from all your mortal Ties,
and the Disorders of your fallen World; where
you shall be forever transported with the Divine
Perfections of the Deity in the Arms of RE-
DEEMING LOVE; and where thro' rich, free and
boundless Grace, I hope to bear a Part with you
in the lofty Strains of eternal Praise thro' the re-
volving Rounds of a blessed Eternity, in the full
Enjoyment of FATHER, SON and HOLY GHOST,
to whom alone be the Praise World without End.
AMEN.

F I N I S

